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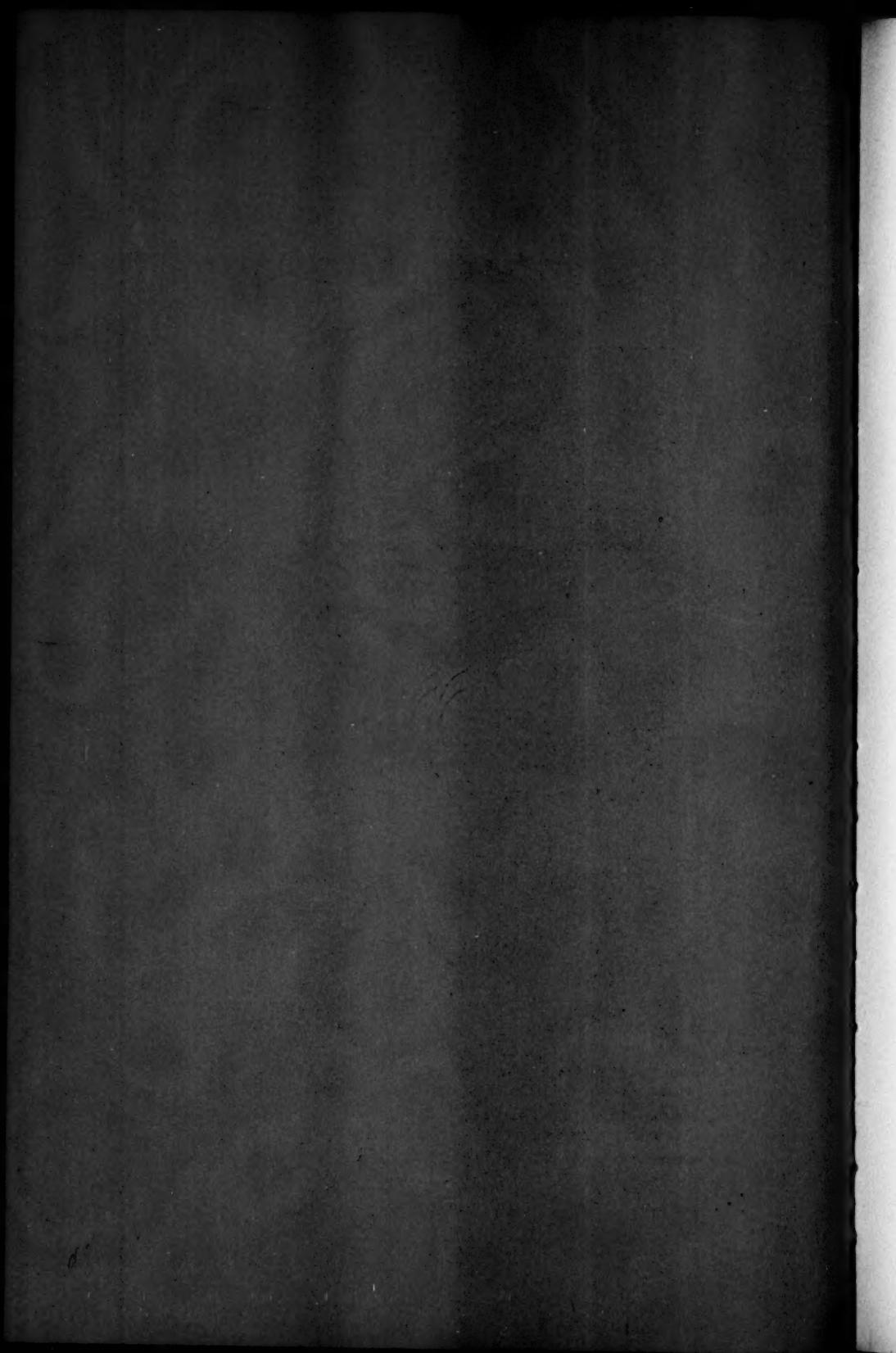
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AMERICAN CONTRIBUTIONS TO THE DEVELOPMENT OF CHILD PSYCHIATRY*

BY LEO KANNER, M.D.

A chronicler accustomed to train his searchlights over vast stretches of the past may be inclined to frown on an effort to include in the annals of historiography a discipline which is younger than some of its practitioners. The present century was well on its way when a body of enterprises began to be comprised under the unifying caption of child psychiatry. It may, as matter of fact, come as a surprise to many of the relative newcomers that the name itself did not acquire popularity until May 1933, when Maurice Tramer suggested the designation *Kinderpsychiatrie* at a meeting of the Swiss Psychiatric Society.

Even if one were to make allowances for the earliest evidence of rudimentary beginnings, it would be difficult to uncover much that is worth mentioning in this field before the second half of the eighteenth century. The then new doctrine of the rights of the individual brought forth a spurt of reform ideas that extended to the slaves, the prison inmates, the blind, the deaf-mutes, the "insane," and the mental defectives. It inaugurated a long and vibrant struggle for the emancipation of women. It set into action sentimental pleas for revisions of the strategy and tactics of educational procedures.

All these innovations had their origins in Central and Western Europe. Some of them began to be imported to the United States of America, slowly and in small packages. But once the novel concepts and methods had been wafted across the ocean, the pioneering vigor of the new democracy exerted itself to a remarkable extent, at first imitatively and later creatively.

The first building stones of the structure now known as child psychiatry consisted of actual care of the feeble-minded and of recorded data on child development, for the most part in Switzer-

*Delivered as the thirteenth and final Hutchings Memorial Lecture at the New York State University, School of Medicine at Syracuse, N. Y., October 2, 1961. The lecture series was in honor of Richard H. Hutchings, M.D., who died in 1947. He was editor of this QUARTERLY at the time of his death; he had been superintendent of both Utica and St. Lawrence (N.Y.) state hospitals and president of the American Psychiatric Association. He was professor emeritus of clinical psychiatry at the Syracuse University School of Medicine, now succeeded by the school of medicine of the state university.

land, Germany, and France. In 1841, Johann Jakob Guggenbühl established on the Abenberg near Berne the first institution anywhere in the world for the treatment and training of mentally defective children. One of its many visitors was Samuel Gridley Howe who already had made a name for himself as a helper of the blind and the deaf-mutes. Howe persuaded the legislature of the Commonwealth of Massachusetts in 1848 to allot \$2,500 a year for three years for an "experimental school" for idiots, the start of the first such residential center in this country.

In the two ensuing decades, New York, Pennsylvania, Ohio, Connecticut, Kentucky, and Illinois joined the parade of progressive governments which, following the example of Guggenbühl and Howe, founded publicly supported training schools for the feeble-minded. Inspiration came, in addition, from Edward Onesimo Séguin, a pupil of Jean Gaspard Itard, who had revolutionized the treatment of idiots and imbeciles through his untiring efforts on behalf of the wild boy of Aveyron. Séguin, a follower of the social philosophy of Saint-Simon, became dissatisfied with the trends of the 1848 revolution in Paris and transferred his activities to America, where he advocated his new theories and practices of the "physiologic and moral treatment" of imbeciles.

As for the observations of child development, the impetus for these also came from Europe. After 1762, when Jean Jacques Rousseau issued, in *Emile*, an appeal for the direct study of children, a number of authors published diaries describing the gradual unfolding of their children. Most of these early biographical depositions carried a heavy ballast of philosophical speculations, some admixture of crude mysticism, and conclusions based on pious idealism rather than on factual data. But gradually the attention of the diarists was focused increasingly on sober, undiluted empiricism. Their work, however, was limited in scope to data gathered from a small number of children, invariably the offspring of highly sophisticated persons.

A desire to broaden this information led Granville Stanley Hall, founder of the *American Journal of Psychology*, to ask thousands of parents in the 1880's to answer questionnaires about actual observations of their children or memories of their own childhoods. He also made a survey of what he called "the contents of children's minds on entering school" and presented the findings in terms of percentage calculations. After this, the two continents shared in

the expansion and refinement of developmental psychology, inspired by ingenious leaders, such as Alfred Binet and Jean Piaget abroad and Arnold Gesell in this country.

It would be pleasing to think that psychiatrists themselves also had a hand in those early concerns about children's behavior and its deviations. Such interest, however, was very sporadic, often confined to anecdotal tidbits, and not making itself perceptible until not quite 100 years ago when Henry Maudsley in England included a chapter on "Insanity of Early Life" in his *Physiology and Pathology of Mind*. This, presented to the profession with something of an apology, was followed by the texts by Emminghaus in Germany; Moreau de Tours and Manheimer in France; and Ireland in Great Britain. American alienists were slow to join.

Rubinstein, who has made a thorough study of the American literature on mental illness in children prior to 1900, noted that there was not a single article on anything pertaining to children in the first 45 volumes of the *American Journal of Insanity* (1844-1889). In 1883, when Clevenger compiled the first review of the literature on mental illness in children, he gave 55 references, of which only four were American. In the same year, Spitzka devoted considerable space to infantile psychoses in his textbook of insanity; he declared them to be rare, caused by hereditary transmission, fright, sudden changes of temperature, and masturbation. Rubinstein concluded his comprehensive paper by saying:

"This then is the story of the entire era in America prior to 1900... Original research is rare and there is no discovery or theory of great fundamental importance in child psychiatry. No research of today stems directly from the work of any of these early writers... And yet these early writers must be considered as part of the beginning of the story. There is thus a historical interest in these early observations, different as they may be from modern conceptions. As far afield as they may seem, these men and their views are a part of the background of the science today. Whether they inspired further progress as refutation of their own conceptions, or whether they merely helped in a small measure to bring to the attention of others the problems of childhood, they must be considered as part of the early development leading to present day child psychiatry."

This brings us to the beginning of the twentieth century. In 1900, the Swedish sociologist, Ellen Key, wrote a book in which she

announced that the world stood at the threshold of a new era which she chose to call "the century of the child." And, indeed, a number of things happened which tended to converge on the medical, psychological, educational, legislative, and philanthropic aspects of child study and child care. Again the impetus came from abroad. British concern about child labor, resulting in the great factory act of 1878, which was amended in 1902, communicated itself to this country; a desire to protect children from exploitation in industry started a chain of efforts to regulate child labor by the states and by Congress. In far-away South Australia, a group of civic-spirited men and women, impatient with the prevailing retaliatory attitude toward young offenders, had succeeded in 1895 in establishing a juvenile court in which delinquent children were to be handled separately and differently from adult violators of the law; Chicago and Denver introduced similar statutes in 1899.

In 1905, Binet published the first draft of his psychometric scale and revised it twice before his death in 1911. In January 1910, Henry Goddard, then at the Training School in Vineland, made the tests available in this country. In 1909, Sigmund Freud and Carl Jung visited the United States in response to an invitation from Clark University. Thus the concepts of psychoanalysis came to these shores, while, at the same time, Adolf Meyer began to teach the principles of a genetic-dynamic psychobiology.

It is true that in those days children were still neither seen nor heard on the premises of intramural or extramural psychiatry. Most university professors, both here and abroad, acted as though psychiatric curiosity need not concern itself with persons below the years of middle or late adolescence. Freud had not seen any child professionally by the time he proclaimed in 1905 his theory of infantile sexuality, derived wholly from an anthology of neurotic adults' reminiscences. His first treatment of a child was reported in 1909 as a sort of remote control analysis, with the patient's physician-father serving as a go-between.

Nevertheless, Freud and Meyer may be regarded as the godfathers of modern child psychiatry. Both emancipated themselves from the traditional restriction to the mere nosography of mental illness. They saw the origins of present trouble in happenings and experiences of the past. Mental illness began to be viewed as a culmination of personal difficulties which had been developing within the patient as his individual reaction to his particular life

situation. Under the impact of this attitude, biographic exploration became an obligatory part of psychiatric history taking. Biography, if pursued consistently, leads always back to the time when each patient was a child. Hence, the interest of the psychiatric profession was for the first time directed toward childhood. But even this interest was still chiefly biographic, anamnestic, historical. It pertained to the early years of patients who at the time of inquiry had already attained adulthood or at least adolescence. Yet the retrospective search for the meaning of childhood events as possible precursors of later maladjustment created an appetite for direct, immediate acquaintance with the problems encountered in children themselves.

Up to this point, most of the ideas about the study and care of children had germinated in Europe and arrived in this country as importations from the other side of the Atlantic, sometimes along with the men who had their early training in Europe, sometimes brought in by enthusiastic translators and transplanters. But toward the end of the first and throughout the second decade of this century, a number of Americans took an active part in heralding ideas and practices which became the cornerstones of child psychiatry.

The story of Clifford Beers, which is widely known, need not be retold in detail. Beers, who had experienced psychiatry as a lay victim of contemporary bungling, gave vigorous expression to a vision which until then had resided dormant within the breasts of but a few specialists. Nineteenth-century medicine had added to its diagnostic and therapeutic responsibilities the thought and practice of prophylaxis. Beers advocated the application of this trend to psychiatry and found an echo among several men then prominent in our culture. Adolf Meyer suggested the phrase *mental hygiene* as the key term for the new movement. On February 19, 1909, Beers founded the National Committee for Mental Hygiene, which had for its slogan the prevention of insanity and delinquency. For this preventive effort, there could be no better starting point than the appearance of the earliest signs of misbehavior in the formative years of childhood.

But the most laudable zest is futile if it is not supplemented by adequate knowledge. Such knowledge was not on hand at a time when adults, even those in the pertinent professions, had given little, if any, attention to the understanding of children's emotional

needs and motives. Keen awareness of this lack of information began to serve as a portal to pioneering study. William Healy, at the Juvenile Psychopathic Institute in Chicago, and Lightner Witmer, who had organized in Philadelphia the first American psychological clinic, turned away from current pseudophilosophical theories in favor of actual occupation with live children in trouble. Healy, tired of speculations about the abstraction called delinquency, studied the personal backgrounds of individual delinquents. Witmer published his "orthogenic" case reports in which he anticipated later attempts to differentiate between mental deficiency and childhood psychosis.

The second decade of this century may be looked upon as a period of transition from loosely organized philanthropic protectiveness to systematic scientific endeavor and its practical implementation. The main emphasis still lay on the creation or improvement of community facilities to better the lot of the decidedly delinquent, the noticeably retarded, and the woefully neglected and mistreated. Juvenile court probation was instituted. Foster home organizations received legal authorization to supervise the care of children by parent substitutes. Legislation was enacted in nine states to promote the education of retarded or otherwise handicapped students, with the ultimate goal to be the establishment of special classes for children with similar disabilities.

In the same decade, the concept of a psychiatric clinic for children came into being. Healy had written in 1909 that, while he journeyed about the country in quest for advice about a program for his function at the Juvenile Court of Cook County, Ill., "there was not even the semblance of anything that could be called a well-rounded study of a young human individual." He set the pattern for this in his own work, first in Chicago, and since 1917, at the Judge Baker Guidance Center in Boston.

In 1920, Louis Lurie organized the Child Guidance Home in Cincinnati. Under the leadership of Douglas Thom, the Boston Habit Clinic opened its doors in 1921. In 1922, "demonstration child guidance clinics" were established in several cities with the aid of the Commonwealth Fund.

To the child guidance clinics goes the credit for two major steps toward the advancement of what soon was to become the specialty of child psychiatry. Their greatest contribution lay in their departure from the then almost universal tendency to look for explana-

tions one-sidedly in an individual's inherent, genetically, constitutionally, and somatically-determined *centrifugal* propensities for disturbing behavioral deviations. Those were the days when the markets resounded with the din of doctrinaire factions which, from separate booths, proclaimed the central nervous system, the endocrines, foci of infection, allegedly ubiquitous instincts and complexes, or supposedly innate typologic characteristics, as all-valid springs of human behavior.

The child guidance clinics broadened their inquiries beyond curiosity about what goes on *within* a child as he reaches out into his environment; they also included the external, *centripetal* forces which do things *to* him and thereby help to shape his feelings and resulting demeanor. They soon became aware of an etiologic ingredient which had previously received scant attention in the halls of formal learning. In closer touch with homes and schools than any psychiatric unit which was then in operation, they came to think of children as more than merely ameboid creatures sending out their variously constituted pseudopodia into a more or less hazily constructed milieu. They acknowledged the dependence of early personality development on the impact of specific people in the environment. Thus arose the investigations of parental attitudes, which not only brought a new dimension to child study but also to the general area of psychiatry, a reorientation which began to include the varieties of interpersonal relationship in the range of etiologic and therapeutic considerations.

It is strange that the spokesmen for the child guidance clinics have rarely made a point of this fundamental and, one may say, epoch-making contribution. They have expressed far greater pride in a second innovation which, though also basic, was allowed to be frozen into a rigid organizational mold. A "team" of psychiatrist, psychologist, and social worker formed the nucleus of each clinic, to which parents, schools, and child-caring agencies were encouraged to refer children with disturbing or otherwise puzzling behavior. Much was made of this "multidisciplinary" collaboration which closed the door to all but three disciplines; and much time, meditation, and printer's ink were spent on trying to delimit the exact role of each member of what, because of the exhibited air of sacred solemnity, the writer has sometimes facetiously dubbed "the Holy Trinity." The great benefit derived from making certain types of children's behavior problems a matter of community con-

cern had in its wake a consciously cultivated estrangement from medicine and an exclusion of all those other types of handicaps which did not fit the clinic's self-imposed limitations.

By the middle of the 1920's, ample raw material was lying around in different clusters, waiting for an architect to put it together. Academic psychiatry, the study of mental deficiency, the juvenile courts, psychology, psychoanalysis, education, and the child guidance clinics had each gathered together separate heaps of building stones. Few of the representatives of these groups had more than a nodding acquaintance with each other. In 1926, a book appeared in Germany which for the first time gathered up the various heaps and integrated them into a unified structure, which it called "The Psychopathology of Childhood."

The author of this masterpiece, August Homburger of Heidelberg, may well be considered the father of comprehensive, un-splintered, non-compartmentalized child psychiatry. It is difficult to understand why nobody in America was even remotely aware of the book, the author, or the momentous significance of his work. His death in June 1930 went unwept, unhonored and unsung. His book was never translated into English.

Nonetheless, similar trends began to make themselves perceptible in this country. Between 1927 and 1933, Lawson Lowrey and David Levy, while conducting the Institute for Child Guidance in New York, turned their full attention to the vast variety of developmental and emotional problems of children. So much valuable material was accumulated that it supplied Levy for many years with fruitful inspirations for important investigations which added immensely to the storehouse of knowledge in many areas of child psychiatry. Levy, an indefatigable worker full of original ideas, gathered momentum for his studies of sibling rivalry, maternal overprotection, the oppositional syndrome, affect-hunger, and many other significant contributions. While many people were still sitting in their highly sequestered psychometric, psychoanalytic, and other niches, Levy brought into the field a refreshing universality of experimental and therapeutic interests. At the same time, Douglas Thom, feeling that psychiatry had emerged from exclusive preoccupation with extremes, added to the list of responsibilities the readiness to deal with what he called "the everyday problems of the everyday child."

Meanwhile, children themselves had begun to be recognized as directly approachable to therapeutic arrangements. The succession of dealings with juvenile patients since 1900 can be epitomized with the aid of a few prepositions. In the first decade, cultural trends emerged which caused psychiatrists and people in the allied professions to think *about* children. In the second decade, the principal advances consisted of creating situations so that things might be done *to* children to help them to be more comfortable. In the third decade, efforts to modify noxious attitudes of parents and teachers were made in attempts to do something *for* children as well as to them. Finally, the time came when it was considered feasible to include children personally in the treatment of their difficulties by working *with* them.

For this, methods specifically applicable to children had to be devised. Rorschach's ink blots and Jung's word association tests had introduced the idea of letting people "project" their feelings and inner experiences at a time when embarrassment, guilt, confusion, or unawareness rendered conversational accounting impossible. Anna Freud had the happy thought of using the self-expressive nature of play for the combined purpose of revealing a child's emotional state to the therapist and allowing the child himself to approach reality by way of the quasi-reality of his own creation. Exploration and treatment through projective means became an extremely useful tool. Drawing, painting, clay modeling, and dramatic expression were added.

The year 1928, in which Anna Freud's work became accessible in this country as Number 48 of the Nervous and Mental Disease Monograph Series, witnessed several publications which indicated that interest in child development, child behavior, and the mental hygiene of childhood was indeed active and productive. This was the year in which Douglas Thom published his book on the *Everyday Problems of the Everyday Child*; in which John B. Watson issued his behavioristic manifesto, *Psychological Care of Infant and Child*, dedicated "to the first mother who brings up a happy child," and in which Albert Wickman reported on his studies of the relation between children's behavior and teachers' attitudes. At this same time Willard Olson made known his findings about "the measurement of nervous habits in normal children"; Margaret Mead, in *Coming of Age in Samoa*, brought anthropologic considerations fascinatingly into the sphere of psychiatric orientation;

and William and Dorothy Thomas brought out their volume, *The Child in America*, which had the subtitle, *Behavior Problems and Programs*. The Thomases dealt with the varieties of maladjustment, the treatment of delinquency, child guidance clinics, community organizations, parent education, and the contributions made and planned by school psychologists, mental hygienists, and social workers for the study, prevention, and treatment of early personality disorders. Although one chapter was devoted to "the physiological-morphological approach," its contents dealt in generalities with biochemistry, anthropometry, eidetic imagery, growth indices, and focal infection, without regard to clinical application in individual instances. This was largely so because the child guidance clinics had no contact with the unlimited wealth of material in pediatric hospitals.

In November 1930, a psychiatric service was set up at the Harriet Lane Home, the Department of Pediatrics of the Johns Hopkins Hospital. There, it was possible to utilize all the existing observations and discoveries and to introduce the sum total—in the Homberger sense—as the discipline of child psychiatry as a medical concern with psychological, educational, social and cultural ramifications; as a legitimate science within the framework of medical practice, teaching and research; and as a child-centered enterprise in the diagnosis, treatment, and prevention of developmental and behavioral deviations. Selectivity on any basis was unrealistic and impractical in wards and out-patient departments to which children came from every conceivable milieu and with every conceivable ailment, with bodily diseases and anomalies, intellectual shortcomings, pathogenic parental attitudes, milder and more deep-seated emotional troubles, and a wide range of combinations. There was no room for bracketed preoccupation with intellectual deficit, learning disabilities, delinquent behavior, psychosomatic disorders, psychologic and socio-economic deprivation, or neurotic and psychotic manifestations alone. Child psychiatry became a multi-faceted discipline concerning itself with the over-all responsibility for the amelioration of *all* the difficulties presented by—and caused for—children referred for psychiatric assistance.

The writer was fortunate in having been selected for the Harriet Lane task by Adolf Meyer and Edwards A. Park, the head of the department of pediatrics. In 1935, the writer tried to encompass the scope, principles, and clinical features of this job in a

textbook which, in keeping with Tramer's suggestion, was entitled *Child Psychiatry*. This was the first American text on the subject—in fact, the first text in the English language. Its title helped to establish the term, child psychiatry, in the profession as the meaningful reference to a relatively new and unified discipline. In 1937, an international congress in Paris, headed by Heuyer, voted to accept this term as a fitting designation for universal usage.

Child psychiatry had come into its own, spearheaded by Maurice Tramer in Switzerland, August Homburger in Germany, and David Levy in this country. It is certainly not an exclusive American creation. Most of the early ingredients had arrived from abroad. Yet a number of events which took place here gave to the specialty its characteristic flavor. Of American origin, are the introduction of the concept of mental hygiene, the child guidance clinics, the multidisciplinary orientation, the study of attitudinal influences, and the final integration of all aspects of child development and behavior into one unsplintered enterprise. These major American contributions have been recognized and appreciated abroad. This country has become the principal training center for people all over the globe who have aspired to practise the specialty in their native lands. The writer's textbook, in its consecutive editions, has been used widely everywhere in its original language and in several translations. When the Royal Medico-Psychological Association, after a long wait, decided to give official recognition to child psychiatry, it honored an American as its spokesman in 1957.

Here at home, official acknowledgment from the American Psychiatric Association came at first hesitatingly. In 1943, the council of the association finally agreed to supplant the "Section on Mental Deficiency" by a "Section on the Psychopathology of Childhood," and it took some nudging before the name could be changed to the "Section on Child Psychiatry." Once the ice was broken, a separate committee on child psychiatry was added.

An American Academy of Child Psychiatry was founded in 1953. In 1959, the first examinations were held for qualification for a special diploma in child psychiatry under the auspices of the American Board of Psychiatry and Neurology.

It is difficult to decide when to stop a historical account. History continues being made. The events of today will be the history of tomorrow. Much has happened in the field of child psychiatry in

the quarter century immediately preceding this review. American child psychiatry would not be what it is now without the work of James Plant, Frederick Allen, Louise Despert, William Goldfarb, and Lauretta Bender, each of whom would deserve a special chapter in a thoroughgoing history, not only of American, but also of international, child psychiatry. Such a complete treatise would have to include the breath-taking discoveries in the areas of genetics and mental deficiency, the facilities created for the residential treatment of emotionally disturbed children, and the added insights which have come from psychology, sociology, anthropology, and epidemiology.

In view of the developments of the past half-century, it has been a pleasure to outline the history of American child psychiatry. But it would be a grave mistake to identify child psychiatry too narrowly and nationalistically with this continent. We can be rightly proud of our contributions and of the leadership which we have assumed. But we must never forget that in many ways we have continued work done abroad and that much that is valuable and indispensable has been and is being done by our colleagues in other countries. We should sorely deprive ourselves of important knowledge if we—as the writer is afraid that some of us do—failed to acquaint ourselves with the research that is being carried on abroad. Let it not be said that our foreign colleagues are more familiar with our progress than we are with theirs.

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PERSONAL, SOCIAL AND VOCATIONAL ADJUSTMENT PROGRAM FOR THE PRE-CONVALESCENT PATIENT*

BY ULYSSES SCHUTZER, M.B., JOAN N. BALDWIN, B.F.A., AND
CLIFFORD E. WHITMAN, B.A.

I. PROBLEM

Many young men and women, following hospitalization for mental illness, are placed in the state-financed family care homes of Binghamton (N.Y.) State Hospital. Some of these persons are without relatives with whom they can live. In other cases, it is felt that patients should not return to the members of their families, because of the part they play in their illness. Some of these young people have had fairly long hospitalizations beginning with their admission to a children's unit, and with eventual transfer to an adult service. Many have had only slight formal educations in public schools, and most have had little if any experience in "outside" community life and the competitive business world. These young people are placed with selected families so that they can become "family members" who may work and contribute up to their capacity.

The social workers at Binghamton State Hospital, working individually with these young people, became aware of, and concerned over, the fact that many of them were becoming increasingly dependent on the family care program. While family care implies a therapeutic environment of neutrality, protectiveness and permissiveness, these young patients were entrenching themselves very solidly in this setting, turning their backs on the community and productive society. They were afraid to enter the world—afraid of people, afraid of responsibility and even afraid of themselves. Hence, the social workers were faced with the making of potential "institution babies" of these patients, rather than their gradual evolution from a protective to a productive, independent life, which had been the ultimate goal when placements were made.

*The success of a program of this kind is dependent on the active co-operation of the hospital departments and certain state agencies. The authors were particularly fortunate in this respect and would like to express their appreciation to Mrs. Philippa Dunphy, selective placement interviewer of the New York State Division of Employment; Mary Heyman, associate clinical psychologist at Binghamton (N.Y.) State Hospital; and Paul M. Williams, senior counselor of the division of vocational rehabilitation of the New York State Department of Education, for their co-operation and participation in this program. The program outline in this paper was elaborated from one originally drafted by Mr. Williams.

Behavior problems with severe anti-social potentials developed in some of these young patients. Having no real ties with society, some became the victims of too much free time and too little responsibility. On the other hand, some realized both their growing dependency and their desire for productiveness, and so attempted to find jobs as means of becoming self-sufficient. These had hoped to win status and identity through working; but, because of lack of job experience and acquaintance with the employment arena, they were either unable to get jobs or to hold jobs after getting them. This inability to function on a competitive level increased their feelings of inadequacy and, in some, resulted in gradual ego collapse which necessitated rehospitalization.

As the social service department became aware of these adjustment difficulties a program was planned to reduce the family care patients' fears of entering the world beyond the hospital's protection and to provide them with specific techniques of social and vocational adjustment.

II. AIMS

It was hoped that a program covering a number of areas of adjustment might be developed. It was of primary concern to motivate patients who had either lost or not fully developed interest or confidence in becoming more responsible, self-sufficient and independent individuals—and eventually attaining release from family care and discharge from the hospital. To encourage development of ambition for self-sufficiency, help was planned to assist the patients to get a better understanding of themselves in relation to the demands of community life. The social service department decided to use supportive and insight therapy to effect changes in behavior.

Part of the design was to instill ability to take responsibility. In addition, the aim was to increase the patient's self-confidence, his insight, and his awareness of his own predominant patterns of reaction to authority figures and peers. The patients would have opportunities to ventilate their feelings, fears and inadequacies to staff members aware of their problems. Also, since the objective was to develop each individual's potential at every level of ability, it was necessary to instruct each patient about the opportunities available to him, the techniques needed, and the experiences he might have in seeking, and maintaining himself in, employment. Group sessions for therapy and instruction were planned.

III. ORGANIZATION AND DESIGN

A. Staff

The social service department of the hospital was responsible for the main design, function, and expansion of the program, as its members knew best what the individual patient's particular needs were. Two social workers were assigned to co-ordinate the work of other agencies and other hospital staff members in the program. The social workers were selected because they had many patients in their caseloads who would profit immediately from this project. The workers could have close contact before, during and after the group sessions, so that the patients could be followed by intensive casework. The social workers were responsible for handling problems of social and personal adjustment through individual counseling and group discussion.

To provide a basically sound and complete program of adjustment, various hospital departments and state agencies were needed to help in the design and function of those parts of the program related to their own areas of special competence. The development of interest and understanding by outside agencies in the hospital program and service was an aim of the program.

An adjustment program of this nature would be without value unless the patients were (1) sufficiently free from defensive anxiety to accept an insight-inducing therapy, and (2) sufficiently motivated to absorb and utilize the information presented. Because many fears, hostilities, and feelings of inadequacy were mobilized in these patients by thoughts of returning to their families, living in family care homes, entering the community, and engaging in job-seeking, it was decided to have the hospital psychologist open the adjustment program with several sessions of group therapy, besides aiding in the selection of patients by projective and vocational tests. The psychologist also was to attempt to explore and bind up areas of anxiety that were particularly pertinent to the program.

Co-operation of the New York State Division of Employment was essential in such a program, since its workers have a practical knowledge of job-finding technique. Also, through the group sessions, the Employment Division representative could become acquainted with the individual patients and help them seek jobs. Also essential to the program, was a counselor from the division of

vocational rehabilitation of the New York State Department of Education. He could provide job information and give vocational counseling, as well as frame training programs for selected patients.

B. Selection of Patient Participants

Since the social workers on the staff knew the patients in the family care homes, they presented a working list of names to be considered by the program staff. The staff members became acquainted with a summary of each patient's background and hospital history. Later, each staff member had a personal interview with each patient for evaluation purposes.

While the psychological testing provided one of the main criteria for selection of patients, much attention was given to the dynamics of the patient's personality, his drives, his needs, and his general adjustment. The staff strove for homogeneity in ages, nature of illness, potential and attitude. Selection was based on (1) those who could most profit from the group, and (2) those who would best assimilate themselves in the group.

The first group was composed of young men. The average number of patients at each session was 11; but the total participating during the whole of the first program was 18. As some group members found jobs or moved away, young hospital patients about to be released in family care were substituted. Their ages ranged from 17 to 28 with a mean of 21. The length of hospitalization was from two months to 15 years, the mean duration four years and two months.

There were 12 young women in the second group. Ten ranged in age from 16 to 24; two were in their middle 30's. Length of hospitalization ranged from three months to 13 years, with the mean duration two years and seven months.

C. Setting

An informal environment was sought for the group sessions, so as to avert any anxieties which might arise in the clinical setting. The first group met in the pleasant kitchen recently arranged for patients' cooking classes. The patients could sit around a table informally. Refreshments were provided during the meetings to enhance the informality. It was hoped that the young people might be less resistive and inhibited in this type of atmosphere.

D. Structure

A tentative outline for the program (Table 1) was compiled by the staff with the individual needs of the patients used as its basis for this plan. The needs of these first groups, indicated that there should be a strong vocational emphasis. Ten meetings evolved covering six main areas.

1. The first two sessions were to follow a modified group therapy procedure, with a psychologist and two social workers as group leaders. A program emphasizing adjustment to the community, social responsibility, and preparation for getting and keeping a job was expected to threaten many of the patients and mobilize their defense patterns. A patient might see this program as a rejecting, even punitive action by the social worker and feel as if he were being ejected from the protective shelter of the family care home. The staff felt that if a patient's constructive desires for recognition and self-sufficiency could be brought into play, he would be able to accept this type of program. The staff hoped to capitalize on group-supporting and group-motivating factors, and hoped that group

Table 1. Personal, Social and Vocational Adjustment Program for the
Pre-Convalescent Patient
(Original Outline)

<i>Sessions I and II</i>
Development of attitudes
<i>Session III</i>
Choosing a field of work
<i>Session IV</i>
Finding a job
Sources of help
<i>Session V</i>
Finding a job
Completing application forms
<i>Session VI</i>
Finding a job
The interview—demonstration
<i>Session VII</i>
Finding a job
The interview—individual role playing
<i>Session VIII</i>
On the job
What to expect from an employer
What an employer expects of an employee
<i>Session IX</i>
On the job
Common areas of misunderstanding
<i>Session X</i>
Making ends meet

sharing of anxieties would reduce their intensity to the individual. It seemed possible that the patients' hostilities, due to real or imagined slights in the past, could be reduced and channeled toward recognizing those aspects of their own behavior that could induce rejecting and punishing behavior from others. It was also hoped that, in the patients' expressing fears, inadequacies, and hostilities, the staff would get suggestions from the group of more adequate, "healthier" ways of reacting to particular stresses, and, thus, that conscious control of behavior might be stimulated. It also seemed possible that if the patient could feel the support of the group leaders, they might view the whole program as one designed to benefit them rather than reject them.

2. One session was devoted to a preliminary introduction into the area of employment with a talk on selection of a field of work occupying the major portion of the session. This session was conducted by the New York State vocational rehabilitation counselor and was a lecture, followed by an open discussion. The vocational rehabilitation representative discussed ways for the patients to assess their abilities, past experiences, and training in relation to a specific type of occupation. Various educational opportunities and agency assistance, such as night school, apprenticeship, vocational rehabilitation training programs and equivalency examinations were explained to them.

3. The next area of concentration was on finding a job and completing the application form. Two sessions were assigned for this purpose, directed by a representative of the New York State Division of Employment who was most directly related to this problem. In the first meeting, various sources of job information were discussed, such as newspapers, the New York State Employment Service, the civil service, friends and relatives. The questions of commission jobs and fly-by-night concerns were taken up. Advice on sources of reliable employment was offered. The second session on this subject provided opportunities for the young people to complete a sample job application form. This was then checked by the employment interviewer, and a discussion of the chief misunderstandings and errors followed. The pros and cons of reporting mental illness on application forms were discussed. Because of limited education and job experience in this group, great emphasis was placed on this phase of training. A small pocket notebook was supplied to each patient to list names and addresses of references, educational and job data, social security, and birth records, so that the information would be ready when applying for employment.

4. The next two sessions were conducted by the vocational rehabilitation representative, who introduced a personnel officer from a local industry. Together, they dealt with the personal interview situation. Discussion of preparation, appearance, behavior and devices of selling one's self began this section. This was followed by demonstrations executed by the two

leaders, illustrating a poor interview and an acceptable interview, with the group participating in this evaluation. The following session utilized role playing, by having several of the young people volunteer to engage in practice interviews with the representative of an industry. It was hoped that, by this "rehearsal" interview, the patient would be able to polish his techniques and learn new methods of how to act in the interview. Feeling equipped to sell one's self in this manner was expected to stimulate confidence and reduce feelings of inadequacy, caused by lack of know-how.

5. Some young people who had had work experiences and had not kept their jobs tended to project their failures onto their hospitalizations. In exploring some of their feelings and attitudes during their actual experiences, it appeared that their failures were due to lack of knowledge and/or faulty information about what they could expect from an employer and what an employer would expect from them. For this reason, two sessions were designed to help those who were struggling with their images of the roles and responsibilities of employer and employee. A discussion of specifically desirable work habits and attitudes was carried out. The employer's responsibility as to fringe benefits, payment of wages, recognition through raises and promotions, and helpful supervision was open for group discussion. Common areas of misunderstanding in the interpersonal relationships of the job situation, were explored.

6. Since the concept of financial values often influences many young people in their attitudes and behavior in employment and social situations, a job may be turned down because an individual is unable to see how he can manage on the proposed wage. One person might inappropriately spend money for unnecessary things, or might go into debt to improve his social contacts. Still another might ask for an advance of money before pay day because of attaching little value to proper money management. It appeared necessary to devote some time to a discussion of the handling of funds. It was considered important that these young people learn to manage their money in such a way as to gain real satisfaction from spending it. Many had had little money during their hospitalizations, and, therefore, were unable to comprehend its values or to postpone the immediate gratifications that it might bring for the more profitable ones of the future. A sample budget was prepared which would be appropriate to the immediate situation of these young people. Hints were offered to aid them in economizing. Planning for savings and recreation—to insure financial security and social outlets was stressed. Some information on recreation and leisure time pursuits available in the community was presented. This session was also used to encourage an open discussion of the family care and convalescent care programs. It was hoped to direct the patient's expressed anxieties into constructive channels.

IV. RESULTS

It is, of course, difficult to judge whether the adjustment program demonstrated any positive results. There were no measuring devices, other than observations by the staff members. The staff did feel that certain profitable results were evidenced.

What were the results of the group sessions of the psychologist in attempting to relieve the anxieties of the patient and encourage his insight into his difficulties? The first group of young men expressed themselves rather freely in this discussion, emphasizing their fear of inability to control aggression in social and job-related situations. Some of these patients realized that they expected people to tend to reject them. It was possible to show them that they reacted with aggression without waiting to see if their expectations of rejection were realized.

There was also considerable verbalization about conscious techniques of temper control. Patients tried to discover in themselves the matters that were most likely to provoke aggressive behavior from them, and they tried to discuss what they might do to inhibit or at least delay the outbreak. The group, possibly because members had known each other during hospitalization, quickly demonstrated features of group support and group motivation.

The second group, the young women, showed much less spontaneity and tended to focus more on ways of controlling feelings of inadequacy. A number verbalized the impulse to "give up" in a social or job situation before there was real evidence that they were inadequate. The techniques of forestalling the "give up" reaction were discussed.

For both groups, the central point was the patient's expectation of job and social rejection as a result of hospitalization. The intensity and pervasiveness of this fear proved to be greater than the staff had expected. The themes of conscious control of behavior in situations inducing feelings of inadequacies and impulses to aggressiveness carried over into later meetings. The extent to which verbalization in these areas might carry over into more lasting changes in behavior might be estimated loosely during the rest of the sessions, in the patients' willingness to seek employment, or in their pattern of requests to social service, or through the behavior they displayed in later program sessions.

The value of interagency co-operation in the program became more meaningful as results in the employment area were investigated. The best measure of general results would be the patients' ability to find jobs. Out of the 18 young men in the first program, nine found full or part-time employment by the end of the program; five of the later members of the group were still in the hospital; one returned home; and three were considered marginal in adjustment and eventually returned to the hospital or were placed in a custodial family care home.

These figures for the men are, of course, superficial indicators, unless one considers the length of employment. The patients who were longer in the institution held their jobs for shorter periods and had more difficulty in adjusting to the work situation. Even though these more institutionalized patients were also sometimes more deprived intellectually, the need is evidenced for some better educational and adjustment programs.

It is also noted that four out of those finding jobs have been able to be fairly steadily employed since the formation of the program early in 1961. Three others have experienced job histories of intermittent jobs; but, nonetheless, they remain unemployed for shorter periods. More intensive casework by the social worker might be deemed necessary in these latter cases.

It was noteworthy that within the next four months after the special program, three of the family care patients were transferred to convalescent care after becoming financially self-sufficient. All three were 19 years old and two had had hospitalizations of more than five years. One patient who became employed was encouraged to improve his education and enrolled in night school.

In the second group, one girl sought to take a refresher course in a local business school through the aid of the Division of Vocational Rehabilitation. Three young girls re-entered high school, although before the course, one girl had many serious doubts as to whether she wanted to continue her education. The idea of an immediate paying job was very alluring to her. Through her contact with the other young people and the content of the course, she said, she had been inspired to get her high school diploma. Another patient was to continue high school because of much parental pressure. Through a casework relationship with the social worker, this girl was able to gain some insight into some of

her parents' motivations. She was able to explore some of her own feelings and began to re-evaluate some of her goals, with the result that she made her own decision to go back to school. One woman patient's enthusiasm for the training course extended to an elderly patient in the same family care home. This 60-year-old patient began to inquire about the possibilities of employment and soon found work as a saleswoman in a clothing store. She had a history of long hospital supervision and had not been employed for over five years.

In noting results of special significance, one might be able to question what factors moved many patients in the program to some form of action. One conclusion was that the group support and the group interaction stimulated, on a quasi-competitive basis, many patients to seek jobs, or to avoid certain personal behaviorisms. The staff noted also that some group members gained added confidence and encouragement from the roles played in the practice interview with the professional interviewer. The patients who had volunteered for this exercise later became the natural leaders of the group, and helped in the development of more acceptable attitudes and behavior in the group by their reinforcement of material produced by the group leader. In this working and thinking together, an esprit de corps developed; in many of the discussion sessions, the patients would offer a considerable amount of criticism of their own mistakes; and the criticisms by others were usually very constructive. Many of the patients in the groups were active in casework treatment with the social workers during and after the sessions. This was done on an ego-reality level. The workers attempted primarily to provide a supportive relationship, with some dynamic clarification. By supporting the patient's actual needs for dependency and stimulating his potential for growth, it was possible to help him achieve a satisfying balance. The positive aspects of the patient's defenses were enlarged as well as his basic ability and strength.

During the sessions with the representative from the New York State Division of Employment, the patients became aware of some of the pitfalls in following some job offers and newspaper leads. The group members later appeared to choose more constructive offers, were more realistic in their selection of job possibilities, and showed a tendency to seek employment in areas of quick turn-

over. This more practical and realistic picture of themselves and their abilities was partly a result of: (1) the Vocational Rehabilitation representative's effort in helping them to evaluate their potential and ability honestly, and (2) the employment representative's "down to earth" discussion of the reality of the job situation as it existed in the community.

Aside from their part in the active leadership in the group sessions, the co-operating agencies were instrumental in evaluating patients and making individual contacts with the group members. Vocational Rehabilitation was able to provide formal vocational training programs for two members of the second group. The state employment representative came in contact with almost all the family care patients in the groups as they sought employment. She counseled them and helped them as they sought positions through her agency.

The developing relations between the hospital and the other state agencies demonstrated the positive attitude and eagerness of all concerned to make a more co-ordinated effort on the patients' behalf. The co-operative agencies are to be commended for their special effort in helping to formulate and implement the design and function of the program.

V. EVALUATION

Although the program staff was satisfied that this program as a whole was effective in stimulating and assisting young family care patients to a more purposeful direction, it was believed that there were many areas requiring evaluation, improvement and expansion.

Early in the sessions, the staff recognized certain inherent difficulties in the structure of the program. One criticism was that not all the material offered was directly applicable to the patient and his immediate problems. In some cases, there was failure to develop the individual potential at every level of ability. Also, it was felt by the staff that less time should be spent in discussing various occupational and vocational choices that might be considered beyond the potential of the patient. Because of the effectiveness of role playing, it was felt that this activity could be extended into areas other than the interview. With these and other matters in mind, the original tentative outline for the program was revised (Table 2).

Table 2. Personal, Social and Vocational Adjustment Program
(Revised Outline)

I. Concept of Self

1. Mainsprings of behavior
 - a. Needs and motives
 - b. Understanding one's emotions
2. Self-evaluation
Strengths and weaknesses, etc.

II. Interpersonal Relations

- Family—siblings
- Co-operation with authority figures
- Peers—friendships—heterosexual development
- Acceptance by others and ability to take responsibility
- Meaningful values—honesty, loyalty, sharing, etc.

III. Personal Behavior

- Speech, conversation
- Eating, sleeping habits
- Attire, cleanliness
- Work habits
- Etiquette

VI. Healthy Interests

- Use of leisure time
- Knowledge of current events—"world about us"
- Hobbies, recreation
- Religion
- Cultural interests—public facilities
- Social outlets

V. The Hospital

- Aftercare programs
- Medication
- Attitude toward hospital and hospitalization (authority figures)
- Values of treatment
- Social worker as a helping person

VI. Attitudes and the Work World

- Unstructured group meetings
- Possible review of *This Is Your Job* (Department of Mental Hygiene)

VII. Choosing a Field of Work

- Knowledge of occupations
- Brief description of major groups
- Where to find more information
- Knowledge of own abilities and interests

VIII. Finding a Job

- Sources of Help
- Friends and relatives
 - Direct application
 - Newspapers
 - Civil service
 - New York State Employment Service

Preparation of job data sheets

- Birth records
- Social security card
- Educational record
- Employment history

XI. Finding a Job**Application Forms**

- Content
- Completion
- Legibility
- Spelling
- Neatness
- References
- Practice in filling out forms

X. Finding a Job**The Interview**

- Demonstration
- Suggestions:
 - Preparation for interview
 - Appearance and grooming
 - Promptness
 - How to sell yourself
 - Confidence
 - Behavior

XI. Finding a Job**The Interview**

- Practice interviews
- (Group role playing)

XII. On the Job**What to expect from employer**

- Prompt payment of wages
- Wages held back—method of payment
- What an employer expects of you
 - Promptness and regular attendance
 - Industrious attitude
 - Co-operativeness
 - Ability to follow instructions
 - Ability to accept criticism
 - Pleasant, cheerful personality
 - Skill in doing a job—quality—quantity
 - Initiative—resourcefulness
 - Honesty and loyalty
 - Adaptability (promotion)
 - Ability to get along with people

XIII. Common Areas of Misunderstanding

- Failure to get work because of hospitalization—pro and con
- Large companies versus small companies
- References are not important
- A history of many short-term jobs is equal to one of a few long-term jobs
- A high school education is a must for any job

Training is unnecessary for many jobs
Promotion depends upon how long you have worked
The harder you work, the more will be expected of you
Salary increases are automatic
To hold a job or get promoted, you have to be "friendly" with supervisor or boss

XIV. Making Ends Meet

Budget (expenses, savings)

1. Expenses
 - Clothing
 - Recreation
 - Board
 - Car fare
 - Prices and conservative buying
2. Savings
 - Banking methods
 - Hospital account
 - Local bank

The staff also recognized the necessity of more concentrated individual counseling in personal, social and vocational phases. This could be done by more effective referrals—outside the social service department—to the vocational rehabilitation counselor, the employment interviewer, to community organizations and to the various members of the hospital team.

It was realized at the start of this program that the population of young family care patients, who were available and could benefit from it, would be depleted in time. The staff members realized that if the program proved successful, it might also be used for in-hospital patients who must soon face the problems of adjusting away from the hospital. This would call for a flexible and changing program which could be adjusted to each new group. With greater numbers of in-hospital patients being prepared for release, there is need for a greater appreciation of the possibility of such a program.

Because it was realized from the evaluation that the needs of the group were changing and were becoming more of a personal and social nature than before, it was proposed to place more emphasis on this phase in the expansion of the original program.

SUMMARY

In this introductory article, the authors find that ineffective job placement of hospitalized patients can be traced to their limited

capacity for social interaction, a limited capacity which is evident in a wide range of situations.

Since the goal for employment is chiefly motivated by socio-economic reasons, that is, a desire to be released from the hospital and to become self-sufficient, patients readily accept, and participate in, a structured course designed to delineate and modify personal, social and vocational inadequacies.

The project outlined here indicates the number of disciplines involved. Interviewers and counselors representing the New York State Employment Office and the vocational rehabilitation division of the State Education Department, working in conjunction with the hospital psychologist and social workers, demonstrate the effectiveness of an interagency rehabilitative project, in which therapy is applied essentially along directive and group therapy lines.

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IN DEFENSE OF CIVIL WAR ROMANTICISM*

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"Incongruous" seems to be the word for a clinical-research psychologist's interest in the Civil War. 'Tis a fine thing, energy expended in experimental questions but the responses of colleagues become quizzical clinical probes, the psychologist's role (my own) one of pathological respondent whenever my interest in the "late unpleasantness" becomes evident. This uniform surprise or uneasy tolerance of my "historical syndrome" reached zenith this summer when I arrived at professional meetings slightly frayed and exhausted because I could not resist the temptation to visit battlefields en route.

At that point, I reversed the roles and became the clinician, with my friends' startle-reactions toward matters historical as "grist for the mill." Two questions were asked, "Why do people have an interest in the Civil War Round Tables?" and, "Could this hobby in any sense be an adaptive one?" Replies mainly in a semi-witty vein centered around Civil War interest as indicative of pathological derivatives of unresolved conflicts: "You wanted to kill your brother... [but I have no brother]." "What else?... The Oedipal triangle?" "Fellows with lots of hostility—generally frustrated boys with warlike bent." "Individual motivation probably low, but one leader draws on those with all kinds of low level martial interest." Only one affirmative answer followed interrogation about my Civil War interest's role in adaptation: "In your case probably adaptive. That is with no change in character structure you'd go crazy if someone took that toy away. Don't fight it..."

My sample, I thought, must certainly be a biased one—yet how does one explain the pronouncements of a sample of editorials reflecting opinions of leaders in psychiatry,¹ journalism² and Civil War history³ itself? The first two say in essence, let's prevent emotionality about past wars, especially the pageantries, and concentrate on the resolution of present world conflicts. *THE PSYCHIATRIC QUARTERLY* in particular crystallizes this line of reasoning.¹ About its contention that one should not "forgive and forget" diabolical crimes in the life span of the perpetrators, no

*Abridgment of a paper, "Humor in the Civil War," presented at Civil War Round Table meeting, October 10, 1961, Waco, Texas.

criticism is offered. But when an editor writes that the time has arrived to forget the Civil War era because the resolved hatreds of that time are in danger of being reawakened and compounded by interest groups motivated by irrational hate, I drop the gauntlet.* I cannot accept the view that the only lesson from war is hatred and that the growth of legend from facts is *prima facie* a debilitating influence. Perhaps Catton^a perceives our public image better than we when he states with conviction that a "certified head shrinker" cannot truly understand the youth of the past who with accepted sentimentality sang *Just Before the Battle, Mother* before he exposed himself to death the following day. Catton implies we would lose the Gestalt of the boy, especially the courageous element, in our fascination with fixations.

Now for the obverse side of the coin: the polemics of those in the behavioral sciences who hold that the past should not be forgotten and that legends of a certain type should be fostered in their development. This view maintains that the mature individual harbors a strong sense of continuity from the lessons of yesterday.* His sense of values is humanistic rather than technological—materialistic because he is aware of the sense of well-being inherent in the "social hedonistic" approach to interpersonal affairs.

Perhaps the Greeks "had no word for it" when they exposed their children to the lessons of *Plutarch's Lives*. We have the

*EDITOR'S NOTE—This journal did not suggest that the whole Civil War era be forgotten because of the danger of reawakening that period's corrosive hates. It did mean to suggest that we avoid reviving such northern legends as that of a South composed of Simon Legrees and Uncle Toms and such southern legends as that of an incomparably brilliant and gracious society, ruthlessly destroyed by the sordid North—lest we contribute, by reviving them, to renewed race violence and renewed waving of the bloody shirt. Evidently we were not specific enough. In suggesting a moratorium on Civil War emotionality, we probably should have been more explicit about its kind. Once hate is dead, this journal is far from essential disagreement with Dr. O'Connell. There are highly desirable emotions, as well as destructive ones; it would be a national tragedy if this republic could no longer feel those which contributed to the splendid courage, the high purpose and the dedication to ideals of men on both sides of the Civil War. It would be a shame to us and our children forever if we were to forget that, from Thermopylae to Guadalcanal, no more stirring deeds of flaming courage were ever recorded in war than those of Thomas' 20,000 men, charging without orders to sweep their three-score battle flags up precipitous Missionary Ridge, or than those of the men who marched to destruction with Pickett into the mouths of the northern guns at Gettysburg. It would be an irreparable loss to the American spirit if hearts no longer stirred to the music of *John Brown's Body*, or *Dixie*, or even *De Y'ar ob Jubilo!* And be it noted, this (northern) journal closed its original comment with a verse from that spine-tingling anthem of the Confederacy, *The Bonny Blue Flag*.

word, but little predilection to restore history to a dynamic, value-inculcating process rather than a vacuous rote memory effort. Indeed we would even forget times when duty, responsibility, courage and a host of other existential concepts were in vogue. There is no doubt a strong element of romanticism present in the tenets of the Civil War buffs, yet it might conceivably be possible that an idealized Robert E. Lee, moving to the tune of self-denial and duty, is a better identification model than the images concocted by "motivation research" psychologists in order to manipulate and gratify infantile needs in an unrealistic fashion.

There is no doubt that our culture has changed tremendously in the last hundred years and will continue to do so—perhaps even more rapidly if we "forget and forgive." Our psychiatric prognosticators^{5,6} report that our rapid patterns of stimulation and response are molding future populations of "character disorders," people without intense values and object relations, who are impelled by immediate need satisfaction. Some commentators regard this trend with favor. Perhaps, they say, there will be more "empathy" and less warfare. Here it would be well to ponder on the emotions frequently concealed under withdrawal and apathy, and wonder about the quality of "empathy" in people who are more aware of the tension-reduction value of machines than about the strong non-material need we have for altruistic behavior from other humans. This future trend, in the writer's estimation, means more loneliness, poor treatment prospects, and less verve for humanistic causes.

In the future some scholar might produce a definite comparison of the century-old and present *Zeitgeister* and their influence on mental health. Certainly many researchers would hold such efforts in contempt, because dead men are poor experimental subjects. But even a study using a sample of autobiographical works of both ages might have some scientific merit, if not a high market value. What about differences in troop conduct, humor, and dying for an ideology, over the years? Closer to home, the Civil War era witnessed the high-water mark in intensive and humane individual psychological treatment in the mental hospital, a model toward which we once again can aspire.⁷

In the last eight years there has been a spate of articles commenting upon stress reactions of American prisoners during the Korean conflict. At times, indictments against the troops and

our culture are intense: that our men were lacking human and ideological values, self-centered, pampered.^{8,9} Sometimes the reports have swung toward the opposite direction: The Chinese were clever psychologists, and mild collaboration and apathy were fine defenses.^{10,11} Romanticists were even warned not to make unfavorable comparisons on the basis of soldiers' behavior in other wars, for weren't there thousands of "Reconstructed Rebels" and "Galvanized Yankees" in the Civil War?¹² Unfortunately there has been a lack of valid tests of the extent and depth of an individual's political and humanistic value system. (We only try to measure what we consider to be important.) So we have no answers to the vexing questions of changes in values and the effects of an individual's personal philosophy on resistance to objective stress.

When science cuts the Gordian knot of stress measurement, experimental results will reach unprecedented relevance. Until the day when we can accurately measure stress (which is ultimately always an individual affair), one can feel free to speculate on cultural differences if backed by the semblance of a theory. A sample hypothesis might be that our present culture produces less humor (as Freud defined it) than that of 100 years past. In this sense humor is an attitude characterized by a lack of frustration to objectively stressful situations in which flight or fight is impossible.¹³ (That is, the person does not react with inner disorganization to a situation which might be judged as anxiety-provoking to a majority of disinterested observers.) The humorist's response is one of jesting rather than resignation or hostility. The reason for speculating on a decline of humor as defined here rests on the typical expectation or demand level of our day. We generally expect to consume regularly—with little physical exertion—as our natural birthright, and eventually we convert this expectation into a stable demand system. Lack of inner frustration and more opportunity for humor would then be more prevalent if individuals did not *demand* their "daily bread." It is to be hoped that an enterprising student exists who will use the "sample autobiography" approach to the topic, as there is theoretical justification for assuming that a person who perceives and records instances of humor is himself a somewhat attenuated humorist. In this way, we could at least gauge the humor of the reporters of the times.

The prevalence of wit is possibly greater today than a century ago, because it is one of our most profitable packages, but the writer would seriously question the extent of its use by Mr. Average Citizen as a habitual adaptive device. Possibly no one exists who can use wit to communicate and build confidence like Lincoln. (Yet the only *in absentia* analyses of Lincoln that the writer has noted focused upon non-adaptive elements: depression¹⁴ and "only a moderately high I.Q. (125-140)."*)¹⁵ We have no Artemus Wards to undercut institutional infallibilities. Our culture is now "wit-sensitive." Wit is regarded as a sharper, more destructive weapon today, so we've restricted its use. We read incipient death wishes into witticisms directed toward any minority group. In many cases wit is a byproduct of a hostile urge, but better a wisecrack than a cracked head. For wit, in itself, can reduce tension which threatens to spill over into violence. In cases where we label wit maladaptive, we must change the attitude that inspires it rather than the "symptom" itself. But before we constrict it further, we'd do well to dwell on its implications for communication and decrease of tension. One hundred years ago there was less fear of wit as a weapon, and everyone was fair game for the more relaxed wit of gesture and intonation as well as of words in themselves—another case in point for the romantic cause as an antidote for cultural omniscience!

A friend once told me he had me trapped and was about to "shake me out of the romantic doldrums." "Listen to those Civil War songs," he said, "Death marches, dirges, ballads—these people loved death—they were preoccupied with death and should have been seeing psychiatrists." My ploy was the usual defense of the romanticist. First, clear the legend from fact about the current world, as he attempted to do with mine; then follow up with the hint that this is not "the best of all possible worlds." Death to us has become a dirty, obnoxious subject never to be discussed in polite society.¹⁶ We are becoming like the typical mental patient who believes he has conquered a problem because he never

*This estimate, cited by Sargent from Catherine Cox Miles' *Study of 300 Geniuses*, is relative. Sargent calls Lincoln a "bootstrap genius who rose above his surroundings by independent effort and indefatigable study." The fourth edition of Norman L. Munn's *Psychology* (Houghton Mifflin, Boston, 1961) tabulates estimates of 25 top IQ's, ranging from Burke's presumed 135 to Galton's 200—without mentioning Lincoln. This suggests that psychologists might rate Lincoln nearer Miles' 125 IQ than her 140.

talks or thinks about it. Morticians cater to our need to deny death and the "sick jokes" of our children are unconsciously designed to hit us where we hurt (for example, actual or symbolic death). Existential psychiatrists have warned us that we must come to grips philosophically with death to plan a realistic future.¹⁷ One reaches "preoccupation with death," not by puzzlement alone, but by a failure to find an acceptable answer, with the end result that lives are being affected by the victim's constant confusion and inability to attend to his everyday affairs. Actually the Civil War soldier's concern with ideals and death was neatly balanced by his parodies about himself and the rest of the world. I fail to see how we can wedge the average Civil War soldier into a "sick role" model. Rather let's discover how many of our present-day soldiers can sing of battle death instead of "who put the ding in the ring-a-ding-dong?" *Touché!*

So ends my apology for romanticism. Let us build legends, if they contribute to the living of democratic ideals and the prevention of blind egotism toward the present moment.

War is certainly a catastrophic waste, motivated by hatred and greed. But it does not necessarily follow that we should forget the lessons of past conflicts because the present cultural products are newer and supposedly more advanced in coping with reality. We have much to learn by studying our Knowlt Hoheimers* and Jack Ellyats. The anxieties, hopes, and courage of the latter in particular are excellent identification models for youths who need

"I was the first fruits of the battle of Missionary Ridge.
When I felt the bullet enter my heart.
I wished I had staid at home and gone to jail
For stealing the hogs of Cull Trenary,
Instead of running away and joining the army.
Rather a thousand times the County jail
Than to lie under this marble figure with wings,
And this granite pedestal
Bearing the words "Pro Patria."
What do they mean anyway?

From "Knowlt Hoheimer" in *Spoon River Anthology* by Edgar Lee Masters.¹⁸

values and expectations that are not provided in abundance by contemporary man:

The men who fought there
Were the tired fighters, the hammered,
the weather-beaten,
The very hard dying men,
They came and died
And came again and died and stood there and died.*

SUMMARY

An attempt has been made to state the case of those in the behavioral sciences who would favor the teaching of history, with its characters as identification models, rather than completely forget all the past save a few salient dates. In addition to its adaptive use as a catalyst for emotional maturity, a personalized history could also serve as a barrier to cultural provincialism in the future. It may well be that we are at present witnessing a decline in concern for causes (above and beyond the hatred of wars), existential grappling with death and the saving graces of humor and wit. Preservation and enhancement of the courageous qualities of an age should not be neglected, even to the point of encouragement of legends. The latter, while not entirely factual, might aid in the nurturing of a humanistic ego-identity for future generations.

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*From *John Brown's Body* by Stephen Vincent Benét.¹⁹

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SERPENT IMAGERY AND SYMBOLISM IN THE MAJOR ENGLISH ROMANTIC POETS: BLAKE, WORDSWORTH, COLERIDGE, BYRON, SHELLEY, KEATS. II*

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SERPENT SYMBOLISM IN THE MAJOR ROMANTICS

Serpent imagery was considered in the previous section, and was generally treated for its descriptive, overt, obvious, and visible value. As much as possible, the images were analyzed for what they stated rather than for what they implied. In this section, serpent symbolism is considered. Symbolism deals with the more covert, latent, invisible, suggestive, connotative, and dynamic. Symbolism is highly interpretative and, therefore, may vary from individual to individual. Because of its relation to the unconscious thinking of individuals, it requires a rather flexible treatment. In the unconscious, not only identities but opposites exist side by side,

By its very nature, symbolism can hardly be classified into rigid and well-defined categories, but some logical demarcation is possible. Serpent symbolism in the poetry of the six major Romanticists is classified into five categories: the serpent as symbol of "Idealism," "The Fall of Man," "Materialism," "Man Against Man," and "Institutions Against Man." The categories include representative images and proceed from the positive aspects of the serpent as symbol to its most negative aspects. The reader, then, is permitted to see the Romanticists' view of a world, deteriorating from a perfect, idealistic condition of love, innocence, and harmony to an imperfect, materialistic condition of hatred, guilt, and discord. The use of the serpent to symbolize the best kind of world and its various aspects, and then its use to sym-

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bolize the worst kind of world, testify to the great symbolic value of the serpent. As was noted earlier in the first section, no literary movement has lent itself to a greater expression of symbolism than Romanticism, and no animal has lent itself to more symbolical interpretation than the serpent.

The classification "Idealism" includes images in which the serpent is presented in a positive light. Such presentation includes the subheadings "Imagination," "Benevolence," and "Pantheism."

The category "The Fall of Man" includes a study of images dealing with the serpent as symbol of man's loss of divinity. The two subheadings are "Serpent as Beguiler" and "Woman as Serpent-Beguiler." The serpent's role as beguiler in the Garden of Eden is well known; woman, once beguiled, has also become a beguiler.

The classification "Materialism" presents the serpent as symbol in a negative light. Having fallen, man embraces a philosophy which reduces the world to a condition fit only for earth-bound and sensuous serpents. Aspects of a materialistic philosophy provide the subheadings "Analytic Reason," "Empiricism," and "Sensuousness."

Embracing a philosophy of materialism, each man stresses self-hood, becomes serpent-like, and sets himself against other men. The category "Man Against Man" includes the subheadings "Enmity" and "Literary Criticism." Under the subclassification "Enmity" are images including antipathy, treachery, malevolent fascination, and murder. Shelley's denunciation of critics and their harshness to Keats provides several images discussed under the subheading "Literary Criticism." The word "criticism" is used in its extended sense, implying faultfinding.

The fifth and last classification, "Institutions Against Man," presents the serpent in a still more negative light. Individual enmity leads to universal and general enmity. Evil is no longer local and confined but universal and pervasive. Man finds himself discriminated against and restricted by governmental and religious institutions. Lovers of freedom and individual rights, the Romanticists use the serpent to symbolize institutions and their evil to man. This classification is divided into the subheadings "Kings and Kingcraft" and "Priests and Priestcraft."

Serpent Symbolism: Idealism

IMAGINATION

Idealism stresses the spirit; materialism stresses the body. Imagination, particularly the intuitive imagination, is the faculty which enables one to transcend the physical world and apprehend the spiritual world. Analytic reason and the senses deal with the visible; imagination deals with the invisible. Reason and the senses capture the discord in the world; imagination captures the musical perfection. Deprecating the chaos, disorder, and fragmentation of the eighteenth-century world of reason, the Romanticists found their imagination in rebellion against the limits of reality. Blake's poetry is permeated with the theme of man's separation from the Divine. The extent to which man is imaginative determines the extent to which he is divine. "Imagination is the Divine Body in Every Man."^{*} And again, speaking of the poet, Blake says, "One Power alone makes a poet: Imagination, The Divine Vision."^{**} The Romantic poets held that appearances are not always what they seem, and it is only by exercise of the imagination that man can strip away illusions and get to the core of life.

So when the Romantic poets use the serpent to symbolize some aspect of idealism, they may be saying that appearances are deceiving and that frequently behind the mask of ugliness lie truth, beauty, and goodness. What appears harmful to the reasoning man may be beneficial to the imaginative man. The Romanticists' use of the serpent to symbolize imagination, benevolence, and pantheism is a superlative expression of the disparity between appearance and reality.

Keats' *Lamia* is an excellent example of not only the serpent as symbol of imagination but also of the difference in the views of reasoning and imaginative men. To Apollonius, the old man of philosophy, Lamia is evil and corruptive; but to Lycius, the young man of poetry, perhaps Keats himself, the serpent-woman is imagination, a constructive force. Claude Lee Finney, interpreting *Lamia* as the representation of the poetic imagination, writes:

Keats believed that the chief function of the imagination is to understand and to represent the instincts, the passions, and the thoughts of

*Blake, William: Complete Poetry and Prose. Geoffrey Keynes, editor. 1956. P. 818.

**Ibid., p. 821.

human beings. Lamia has this imaginative insight into human nature and she has in particular intuitive knowledge of love.*

She is an enchantress bringing great beauty, magic, and happiness—in other words, poetry—into Lycius' life until she is stripped of all illusions by the cold, unimaginative eye of Apollonius, who exposes her despite her protest to him to be silent:

No!
 'A serpent!' echoed he; no sooner said,
 Than with a frightful scream she vanished:
 And Lycius' arms were empty of delight,
 As were his limbs of life, from that same night.
 On the high couch he lay!—his friends came
 round—
 Supported him—no pulse, no breath they found,
 And, in its marriage robe, the heavy body wound.

*Lamia***

Bereft of the beautiful Lamia and the world of imagination, Lycius dies.

Coleridge's poem *The Rime of the Ancient Mariner* provides another interesting study of the serpent in relation to the imaginative world.† Although the water snakes may not directly symbolize imagination, they symbolize the beauty and truth of a world which the creative imagination has wrought. The mariner's imagination transubstantiates the water snakes from the category of the loathsome and accursed to the category of the blessed and beautiful:

Beyond the shadow of the ship,
 I watched the water-snakes:
 They moved in tracks of shining white;
 And when they reared, the elfish light
 Fell off in hoary flakes.
 Within the shadow of the ship
 I watched their rich attire:
 Blue, glossy green, and velvet black,
 They coiled and swam; and every track
 Was a flash of golden fire.
 O happy living things! no tongue

*Finney, Claude Lee: *The Evolution of Keats's Poetry*. Vol. II, 699. 1935.

***Lamia*, II, ll. 304-11.

†In this section, see the remarks on Pantheism for another discussion of the image of the water snakes.

Their beauty might declare:
 A spring of love gushed from my heart,
 And I blessed them unaware:
 Sure my kind saint took pity on me,
 And I blessed them unaware.

*The Rime of the Ancient Mariner**

Lowes praises *The Rime of the Ancient Mariner* as a work of pure imagination. Tracing the water snakes back to their literary birth, Lowes concludes that their appearance in Coleridge's poem is far superior to their original treatment. And this improvement is the work of the poet's imagination, a faculty which is always at work seeking beauty. The power of the imagination to transform is so great that the most repulsive phenomena become attractive. Furthermore, the uglier the phenomena the greater the power of the imagination. Lowes suspects that this "is one of the most momentous functions of the imagination—its sublimation of brute fact."**

Another Coleridge scholar, N. P. Stallknecht, however, does not completely agree with Lowes that *The Rime of the Ancient Mariner* is a work of pure imagination. This critic interprets the poem not only as a work of the imagination but also as containing a moral: Man's capacity for spiritual alliance with God is determined by his capacity to love all of God's creatures. Stallknecht, however, does not wish to minimize the symbolism of the water-snake scene. The blessing of the beauty of the water snakes signifies more than just a release from suffering in atonement for the sin of killing the albatross; it symbolizes the importance of imagination or the faculty of esthetic enjoyment. This faculty seems to be of greatest value eudaemonistically when it apprehends the forms of Nature as beautiful. Then there may arise in the soul a profound love of man and a sense of communion with Nature or with the spirit that enlivens Nature. Thus the habitual use and the development of this faculty amplifies and strengthens the human spirit, raising it also to a life of moral freedom and happiness.†

Robert Penn Warren agrees with Stallknecht that *The Rime of the Ancient Mariner* combines the themes of "One Life" and imagination. He writes:

**The Rime of the Ancient Mariner*, I, IV, ll. 272-87.

**Lowes, John Livingston: *The Road to Xanadu*, 1927. P. 48.

†Stallknecht, Newton P.: The moral of the "Ancient Mariner," *PMLA*, XLVII: 561, June 1932.

The fusion of the theme of the 'One Life' and the theme of imagination is the expression in the poem of Coleridge's general belief concerning the relation of truth and poetry, or morality and beauty.*

Man's imagination, then, enables him to envision the infinite and celestial in something as finite and terrestrial as the serpent.

BENEVOLENCE

The discussion of the serpent as a symbol of benevolence includes images dealing with wisdom, sinlessness, goodness, faith, rejuvenation, eternity, and divine love. The serpent as a symbol of wisdom has a long history. Sir James G. Frazer** gives many accounts of ancient legends which deal with the extraordinary wisdom of the serpent. In some countries, eating the flesh of a serpent was believed to bestow supernatural wisdom upon the eater.

Then there is the Biblical association of the serpent and wisdom. Calling his twelve disciples together to instruct them regarding their behavior while on their mission among the harassed multitudes, Jesus advised: "Behold, I send you out as sheep in the midst of wolves; so be wise as serpents and innocent as doves."†

Shelley, no doubt, recalled Jesus' words when he describes Cythna as walking quietly about the city, arming herself against scorn, death, and pain by

blending, in the smiles of that defence,
The Serpent and the Dove, Wisdom and Innocence.

The Revolt of Islam‡

Shelley's equation of serpent and wisdom is not difficult to accept because the Biblical phrase "wise as a serpent" is a proverb on the lips of every advice-giver at one time or another. But when Wordsworth presents the snake as innocent and sinless, the reader is jolted into a re-examination of his thoughts about the serpent. Wordsworth says that the ring movements of swans, in a moment of happiness over love's triumph, are

Like sinless snakes in Eden's happy land.
*The Egyptian Maid****

Snakes, then, contrary to the popular conception, can be considered sinless or good. Miriam J. Benkovitz tells of Queen Mary's

*Warren, Robert Penn: A Poem of Pure Imagination: Experiment in Reading. 1946. P. 103.

**Frazer, Sir James George: *The Golden Bough*. 1917. Vol. VIII: 146-47.

†Matthew 10. 16.

‡*The Revolt of Islam*, IV, xix, ll. 1583-84.

****The Egyptian Maid*, 680, ll. 320-23.

Psalter, miniatures and drawings by an English artist of the fourteenth century. The Psalter pictures the serpent as a benefactor. The story of Noah's ark is presented in four plates, the last of which exhibits the return of the dove with a branch to show that land has been found. At the sight of the dove with the branch, Noah utters a cry of blessing and the devil, who is a stowaway, falls through a hole which he has made in the ark. The serpent then sticks his tail in the hole and keeps the ark afloat.

The serpent, because of his part in the seduction of Eve in the Garden of Eden, is usually considered hostile to God and to God's commands. The illustration in QMP [Queen Mary's Psalter], however, shows the serpent helping to carry out God's plan to save the world by means of the ark.*

At times, the serpent appears evil but is in reality good. In Shelley's *The Revolt of Islam*, the snake is presented as the Spirit of Good making its way over the earth and being abused because mankind does not always discern what is good and what is bad. The Woman in *The Revolt of Islam* speaks of the two powers which hold dominion over mortal things—Evil and Good, which are always in conflict. Evil, however, triumphed when Cain killed Abel. Then the darkness prevailing over the world gave Evil an opportunity to grow strong, develop wings, and soar like an eagle; thus the Evil Spirit as an eagle achieved mastery over the world, its wings casting ominous shadows. The Spirit of Good, however, stayed on earth in the form of a serpent:

And the great Spirit of Good did creep among
The nations of mankind, and every tongue
Cursed and blasphemed him as he passed; for none
Knew good from evil.

*The Revolt of Islam***

The representation of the Spirit of Good as a serpent becomes more meaningful when one recalls the parallel incident in the *Bible* when the Pharisees scorned and rejected Jesus as the prophet of Nazareth. In response to his teachings, the Pharisees refused to recognize him as the son of God and conspired to entangle him in his speech. They challenged his statements, confused the issues, and were careless to distinguish truth from error. Another parallel incident illustrating the inability of people to distinguish good

*Benkovitz, Miriam J.: The good serpent. *Folk-Lore Society of London, Transactions*, LXI: 149, September 1950.

***The Revolt of Islam*, I, xxviii, ll. 373-76. This image has been discussed in section III, Areas and Aspects of Man's Life and Experiences.

from evil is the Biblical account of Jesus' rejection by the chief priests and elders of the people. Unable to recognize good when it walked among them, they spat on it, cursed it, and mocked it. Shelley's conception of the Spirit of Good as a serpent which was cursed and blasphemed as it crept among the nations is bold and indicates the strength of the poet's conviction that when man is undiscerning he violates right, justice, and truth.

The serpent as symbol of the life-giving force in terrestrial matters is treated in many mythological episodes. The caduceus, the emblematic wand of Hermes, is one of the most famous representations of the serpent as a life-giving or generative force. Hermes "was the Phallic god, and the caduceus plainly denotes this, for the male and female serpents, the sun-god and moon-goddess, are symbols of generation, whilst the supporting rod or tree represents the phallus. . . ."^{*}

Keats builds two images around the caduceus, which no doubt symbolizes in these instances a life-giving force or generative power. Hermes, wishing to transform the serpent into the beautiful Lamia,

turn'd

To the swoon'd serpent, and with languid arm,
Delicate, put to proof the lythe Caducean charm.

Lamia^{**}

The other image occurs in *Endymion*, where the youth Endymion, searching for an ideal love, encounters an Indian maid, who, homesick and lovelorn, cries out in her distress for Hermes' magical wand with which to touch the hyacinth and transform it back into the youth Hyacinthus, whom Apollo had killed accidentally and from whose spilled blood the god had caused the flower to grow. The Indian maid speaks:

'O for Hermes' wand,
To touch this flower into human shape!
That woodland Hyacinthus could escape
From his green prison, and here kneeling down
Call me his queen, his second life's fair crown!
Ah me, how I could love!'

Endymion†

Associated with the snake's symbolic value as a lifegiving and generative force is its habit of periodically shedding its skin. This

*Howey, M. Oldfield: *The Encircled Serpent*. 1955. Pp. 75-76.

***Lamia*, I, ll. 131-33.

†*Endymion*, IV, ll. 66-71.

habit together with the great age which some serpents attain suggests immortality and periodic purification. In his story of Deianira and Hercules, Ovid refers to the snake's habit of shedding its skin and renewing life: Rumors reach Deianira that Hercules loves Isole, and to prevent losing her husband she sends to him the tunic soaked in Nessus' blood in the hope that this will revive his failing love for her. Putting on the cloak and kindling the flames as part of the libation ceremony and incense offering, Hercules catches fire but is unhurt because he is in the process of becoming a god like his father, Jove, and at the same time throwing off all qualities given by his mother. "He kept traces only of his father; and as a serpent, its old age sloughed off with its skin, revels in fresh life, and shines resplendent in its bright new scales; . . ."* so did Hercules forestall death.

Keats uses the serpent as symbol of rejuvenation. Glaucus, having lost his mortality and having been forced to live as a sea-god for a long time, is overjoyed when he sees Endymion approach. Glaucus recognizes the youth as the one who is to help him escape from Circe's curse. As a serpent sheds its skin and renews life, Glaucus will throw off his old life of loneliness and sorrow and enter into a new phase. The hoary-haired sea-god exults over his rejuvenation:

'O Jove! I shall be young again, be young!
O shell-borne Neptune, I am pierc'd and stung
With new-born life! What shall I do?

Where go,
When I have cast this serpent-skin of woe?'

*Endymion***

Then the old man rhapsodizes the pleasures of his new life.

Shelley also uses the serpent as a symbol of rejuvenation. Jubilant over Greece's regaining her liberty, the chorus compares the renewal process of the earth to that of a snake which casts its old skin:

The world's great age begins anew,
The golden years return,
The earth doth like a snake renew
Her winter weeds outworn.

Hellas†

*Ovid: *Metamorphoses*. Frank Justus Miller, translator. II, ix, 21-23, 1928.

***Endymion*, III, ll. 237-40.

†*Hellas*, p. 477, ll. 1060-63.

Associated with the serpent as a symbol of rejuvenation and a life-giving force are the ideas of immortality and eternity. One of the earliest symbols known to or imagined by man is the mystic hieroglyph of the serpent swallowing its own tail:

The serpent is herein shown as a circle, representative of the eternity of God and a subtle emblem of immortality. Even if we regard it still as a viper it can now be thought of as destroying itself by its own venom. Seen thus, it symbolises the suicide of Death.*

The serpent, representing death, is destroyed by its own venom. Thus, death destroyed, immortality results. Many writers, from St. Augustine to Emerson, for example, have used the circle as a symbol of God: "God is a Circle, whose Circumference is nowhere and whose Centre is everywhere." Donne in his *Devotions* wrote that "One of the most convenient Hieroglyphicks of God is a circle." The metaphor was borrowed from the Orientals, to whom the serpent, swallowing its tail, was a hieroglyphic of eternity,

because in your vast mouth you hold your Tayle,
As coupling Ages past with times to come.**

Shelley doubtlessly was acquainted with the image and symbol of the snake swallowing its tail. In two instances, the poet spells out the symbolism. Describing Ianthe's innocence and invulnerability to the world's distractions, Shelley praises her intuition which apprehends truths and enables her

The flame to seize, the veil to rend,
Where the vast snake Eternity
In charm'd sleep doth ever lie.
The Daemon of the World†

He also praises the mind of man which can cast over the world the vital flame of truth. The brightness of this flame

charmed the lids
Of the vast snake Eternity, who kept
The tree of good and evil.

Fragment: To the Mind of Man‡

Wordsworth's use of a coiled serpent to describe the future also suggests a recognition of the snake as a symbol of eternity. The poet asks:

*Howey: Op. cit., p. 226.

**Marjorie Hope Nicolson, *The Breaking of the Circle*, 1950, p. 34.

†*The Daemon of the World*, p. 3, ll. 99-101.

‡*Fragment: To the Mind of Man*, p. 635 ll. 15-17.

Why sleeps the future, as a snake enrolled,
Coil within coil, at noon tide?

*Ecclesiastical Sonnets**

The separate rings of the coil may be equated with the divisions of time—past, present, and future; and the unbroken, continuous coils of the spiral of the snake may symbolize the circle of eternity.

The idealistic and imaginative man has no difficulty in relating the coil of a serpent to the circle of eternity. Recognizing all entities as manifestations of the same Divine Spirit, he sees the whole created world as an eternal and perfect circle. The intuitive man knows that Divine Love creates a harmonious, perfect, and unified world and, thus,

makes the reptile equal to the God.

*Prometheus Unbound***

Such equality can exist only in a truly ideal and pantheistic world.

PANTHEISM

Wordsworth's love for nature almost equates his name with the term "pantheism." Disillusioned at the chaos in man's life, the early Wordsworth, like Rousseau, believed in primitive society, a natural state unspoiled by artificialities, where the promptings of elemental emotions, uncorrupted by systems of thought or by governments, would lead man directly to truth, goodness, and beauty. It was from nature that Wordsworth took most of his subjects, and in nature he found God manifested. Throughout Wordsworth's poetry, there is a yearning to escape from the man-made world to the natural world, where all entities achieve integration and where innocence and love obviate any claims to superiority, privilege, and hierarchy.

Wordsworth's love for nature extends even to the reptile. A true lover of nature is not selective and discriminatory but acknowledges and praises all life as manifestations of God. The snake in a gesture of instinctive friendliness or love toward other animals or man is the touchstone of a pantheistic world. A desire for a world in which animals live in peace not only with one another but also with man usually grows out of a discontentment with the sorry state of affairs to which humanity has reduced itself.

**Ecclesiastical Sonnets*, III, xlvi, ll. 1-2.

***Prometheus Unbound*, II, v, l. 43.

The Wanderer, Wordsworth's friend whom he travels with in *The Excursion*, is a lover of all nature and feels that all life, even the harmless reptile, has rights which man should not violate:

Birds and beasts,
And the mute fish that glances in the stream,
And harmless reptile coiling in the sun,
And gorgeous insect hovering in the air,
The fowl domestic, and the household dog—
In his capacious mind, he loved them all:
Their rights acknowledging he felt for all.

*The Excursion**

Such calm pleasures among animal life contrasted sadly with the plight to which man had brought himself because of his withdrawal from nature.

Wordsworth's next image is even more symbolical of a pantheistic world in that a human being becomes an actual recipient of the love prompted by the instinct of animals which renders them more understanding than does man's reason. Exiled and isolated, Philoctetes, finding reason inadequate to heal his grief caused by other men, is comforted by animal life, which proves to him that love still exists:

When Philoctetes in the Lemnian isle
Like a form sculptured on a monument
Lay couched; on him or his dread bow unbent
Some wild Bird oft might settle and beguile
The rigid features of a transient smile,
Disperse the tear, or to the sigh give vent,
Slackening the pains of ruthless banishment
From his loved home, and from heroic toil.
And trust that spiritual Creatures round us move,
Griefs to allay which Reason cannot heal;
Yea, veriest reptiles have sufficed to prove
To fettered wretchedness, that no Bastile
Is deep enough to exclude the light of love,
Though man for brother man has ceased to feel.

*When Philoctetes in the Lemnian Isle***

Man's inhuman treatment paralyzed Philoctetes into a cold, hard, and unfeeling form. Yet, even though appearing rigid and unkind, he was not frightening even to the wildest bird, who unlike man had the power to evoke a smile, a tear, or sigh. The bird,

**The Excursion*, II, ll. 41-47.

***When Philoctetes in the Lemnian Isle*, p. 651.

acting on instinct, stirred the grief-stricken Philoctetes into expression; man, on the other hand, had transformed him into a piece of stone. Even though fettered, man must take consolation in the example set by animals. The most convincing testimony that love still prevails in spite of man's hatred and injustice is the serpent's friendliness. The instinct of animals renders them more spiritual than does the reason of man. Reason and hatred imprison man; instinct and love free him.

Coleridge generally presents the serpent in an evil or at least in a not too positive light. One of the few exceptions is the brilliant description of the water snakes, whose beauty provokes the ancient mariner into blessing them:

Beyond the shadow of the ship,
I watched the water-snakes:
They moved in tracks of shining white;
And when they reared, the elfish light
Fell off in hoary flakes.
Within the shadow of the ship
I watched their rich attire:
Blue, glossy green, and velvet black,
They coiled and swam; and every track
Was a flash of golden fire.
O happy living things! no tongue
Their beauty might declare:
A spring of love gushed from my heart,
And I blessed them unaware:
Sure my kind saint took pity on me,
And I blessed them unaware.

*The Rime of the Ancient Mariner**

Observe the structure of the first two stanzas: the first presents the water snakes lying beyond the shadow of the ship and the second within its shadow. Beyond the shadow and under the moonlight, the snakes lack identity: they move and rear, leave shining tracks of white, and reflect light, which appears to fall off in hoary flakes. Within the shadow of the ship, the water snakes take on life and color. Instead of moving and rearing, they now coil and swim. They are no longer colorless snakes casting off hoary flakes but are richly attired in bold, contrasting colors: blue, green, and black. The colorless white has turned vivid blue and green, and its coolness has become a warm, soft velvet black. The glistening

**The Rime of the Ancient Mariner*, I, IV, ll. 272-87.

white path is now a flash of golden fire. The cool, pale, and strange world becomes the warm, colorful, and familiar world. Beyond the shadow is the preternatural world; within the shadow is the natural world. Feeling a sense of communion with the water snakes, the mariner blesses them and, thus, relates them to himself. The whole experience is a revelation of a new world, in other words, a pantheistic world.

Stalknecht, interpreting the water-snake scene as "a sense of communion with Nature or with the spirit that enlivens Nature,"* and Warren, interpreting it as the "One Life" and as part of "the serene order of the universe,"** imply pantheism. E. W. Tillyard, however, even more specifically interprets the episode of the mariner's blessing the watersnakes as an expression of pantheism: The Mariner watches them not as a past age would have done as moral emblems or as servants of man, or as witnesses of the ingenuity of God's craftsmanship, but as creatures with a life of their own... Once you give animals a life of their own, you can easily suggest that it is just as good a life as human. And once you do that, you tend to confound the classic divisions of existence and to make no unclosable chasm between inanimate and animate, between spiritual and nonspiritual. And with these divisions gone, it is natural to identify God and creation and to make him both all phenomena and its animating spirit,... rather than a person who has created his separate world out of nothing.†

In a true Coleridgean tone and Romantic style, D. H. Lawrence poetizes his own feelings after an attempt to kill a snake. The poet experiences a feeling of conflict issuing, on the one hand, from reason and knowledge which urged him to kill a venomous golden snake and, on the other hand, from his instinctive adoration and love which urged him to accept another of God's creatures. Giving in to the voices within urging him to kill the snake, he threw a piece of log at the tail of the snake which writhed and hastened its withdrawal from the world of sunshine into the dark hole. Immediately, however, he regretted his action as did the ancient mariner after he killed the albatross:

And I thought of the albatross,
And I wished he would come back, my snake.***

Shelley's images of pantheism often depict a world in which all the poet's ideals, visions, and hopes are realized. Universal

*Stalknecht: *Loc. cit.*

**Warren: *Loc. cit.*

†Tillyard, E. M. W.: *Five Poems, 1470-1870*. 1948. P. 76.

***Lawrence, D. H.: *Reptiles*. In: *Birds, Beasts and Flowers*. 1923. Pp. 106-07.

Love walks among all mineral, plant, animal, and human life, resolving all differences, mediating and joining hands in one allegiance. These entities are not distinct and diverse but are emanations, affections, forms, determinations, phenomena, aspects, manifestations, and positions of the one and same being, God, or Universal Love. Thus, in this pantheistic world, love vanquishes hate, justice replaces injustice, right prevails over privilege, and harmony resolves discord. A vision of the world converted to a state of bliss where all creatures live in harmony includes companionship between child and one of the most dangerous of serpents, the basilisk, which is said to kill by casting a fatal glance or by emitting a deadly blast of breath:

—the dewy lawn,
Offering sweet incense to the sunrise, smiles
To see a babe before his mother's door,
Share with the green and golden basilisk
That comes to lick his feet, his morning's meal.

*The Daemon of the World**

All aspects of nature express mutual admiration. The grass, wet with dew, emits a sweet fragrance in tribute to the sunrise. The dewy lawn, glistening under the sun's rays, appears all smiles in witnessing the harmony between the serpent and the baby, sharing the morning meal. The basilisk, expressing his affection, licks the baby's feet; his green and gold coloring parallels the greenness of the grass and the gold of the sun and gives further testimony to the tranquility, pleasure, and consonance of this pantheistic world.

However much the idealistic Romantic poets would have liked to believe in a world so permeated with love and innocence, they were realistic enough to observe that animals frequently are antagonists of man, who must tame and teach them to be his friends. In the following Shelley image, the serpent and other animals became Marenghi's friends but only after he had tamed them:

Nor was his state so lone as you might think.
He had tamed every newt and snake and toad.

*Marenghi***

Shelley again recognizes man's need to tame some animals into friendship. He depicts the Witch of Atlas and the animals in a

**The Daemon of the World*, II, ll. 379-83.

**Marenghi, p. 567, ll. 106-07.

state of mutual respect and admiration but only after the beautiful and benevolent Witch has imparadised their savage natures:

And first the spotted cameleonard came,
And then the wise and fearless elephant;
Then the sly serpent, in the golden flame
Of his own volumnes interwolved;—all gaunt
And sanguine beasts her gentle looks made tame.

*The Witch of Atlas**

For Blake, animals not only have to become tame; they also have to humanize before he can accept them into pantheism. In his prophetic works, he considers animals as part of nature, not as part of the divine; and he damns nature with the same eloquence with which Wordsworth extolls it. In a conversation with Crabb Robinson, Blake said that the natural world is the handiwork of the devil.**

Blake often represents this nature as being a serpent or as transforming man into a serpent. His attitude toward the serpent, then, is nearly always negative. This attitude toward nature and the serpent is a denial of a pantheistic world and helps to explain the almost total lack of pantheism in his poetry. Yet, the poet does see the possibility of such a world:

And I heard Jehovah speak
Terrific from his Holy Place, & saw the
Words of the Mutual Covenants Divine
On Chariots of gold & jewels, with Living
Creatures, starry & flaming
With every Colour, Lion, Tyger, Horse,
Elephant, Eagle, Dove, Fly, Worm
And the wondrous Serpent clothed in gems
& rich array, Humanize
In the Forgiveness of Sins according to
thy Covenant, Jehovah.

Jerusalem†

Whenever man begins to lose his human and, thus, divine nature, because of his infraction against the unity and harmony of the eternal world, he almost invariably is transformed into a serpent; or if his body does not change completely into a serpent, then it exudes serpents. So when Blake presents the serpent as humanizing rather than representing man when he dehumanizes, or rep-

**The Witch of Atlas*, p. 373, ll. 89-93.

**Symons, Arthur: William Blake. 1907. Pp. 263-64.

†*Jerusalem*, IV, 98, p. 567.

tilizes, the image is the epitome of Blakean pantheism, in which forgiveness of sins is of cardinal importance. The animals, forsaking their evil behavior and sharing in the forgiveness of sins, take on a human quality. The serpent in his material splendor becomes the human form in its divine glory.

Serpent Symbolism: The Fall of Man

SERPENT AS BEGUILER

The serpent as symbol of the Fall of Man has its heritage in the story of the Garden of Eden, where man was immortal but lost his divinity because he permitted a subtle and crafty snake to outrepose him. Before the entrance of the subversive serpent into the Garden, man was the embodiment of intuitive truth and all emanating virtues. Until the serpent appeared, man had not questioned God's command that he must not eat of the tree of knowledge of good and evil. But when the serpent arrived, he provoked man to wonder why God had commanded him not to eat of one particular tree. After planting the seed of curiosity in man about God's actions and, thus, building resentment against God for imposing responsibilities but denying man advantages, the serpent then concluded that God forbade him to eat of this particular tree because it would give him knowledge of good and evil and, thus, raise man to His own level. Eve could not withstand such cogent reasoning. The fact that God had not explained but had only commanded made Him suspect. The temptation to know as much as God was beyond Eve's power to resist; she plucked an apple from the tree of knowledge of good and evil, ate, and gave some to Adam. The story in the Old Testament is as follows:

Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

And the serpent said unto the woman, Ye shall not surely die:

For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she

took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

Genesis 3. 1-6.

Attention is called to the Old Testament's presentation of the serpent as just a subtle beast. No reference or implication is made of the serpent as being more than an animal. Even though a tempter, a beguiler, he was no demon or Satan. But he was the cleverest of all the beasts which Jehovah had made, stood erect, spoke with a human voice, and accomplished his mission. Man fell! The result was punishment for man and beast:

And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.

Genesis 3. 14-19.

Certainly all of the Romanticists were influenced no less by Milton than by the *Bible* in their use of the serpent. As has already been noted, Blake's luxuriously attired serpent is undeniably patterned after Eve's tempter in *Paradise Lost*. Milton's influence on the Romanticists is again evident in their conception and presentation of the serpent as the beguiler of man, tempting him to disobey and, thereby, fall from divinity. Their debt to Milton for serpent image and symbol, particularly the resplendent and deceiving serpent, must be acknowledged along with that to the *Bible*.

Blake uses *Genesis 3. 15* in his drama *The Ghost of Abel*. Abel, who has been killed by Cain, is about to be buried. Jehovah calls to a grieving Adam, who answers:

It is vain. I will not hear thee
 Henceforth! Is this thy Promise, that the Woman's
 Seed
 Should bruise the Serpent's head? Is this the
 Serpent?

*The Ghost of Abel**

In the drama *Cain*, Byron presents the serpent in its Old Testament conception: The serpent who tempted Eve was just a subtle beast. In the preface, the poet reminds the reader that no mention is made in *Genesis* that the serpent was a demon. Thus, Lucifer, a main character in the drama, denies that he assumed the guise of the serpent in the Garden of Eden. Byron's use of the name "Lucifer" rather than "Satan" strengthens this conception. The angel Lucifer was the "lightbringer," or the "shining one," before he rebelled against God, was banished from heaven, and became Satan. When Cain suspects that Lucifer is a deceiving spirit, the latter assures him that if deception were his motive

a serpent
 Had been enough to charm ye, as before.
*Cain***

But Lucifer's reference to a serpent in his denial simply increases Cain's doubts and conflicts about his mother's and father's experience in the Garden of Eden. Cain's persistence in plying Lucifer with questions makes the latter more vehement in his denial that he was a spirit or demon embodied in the snake tempting Eve. Lucifer must defend the tempter as a mere snake, nothing more:

The snake was the snake—
 No more; and yet not less than those he tempted,
 In nature being earth also—*more in wisdom*,
 Since he could overcome them, and foreknew
 The knowledge fatal to their narrow joys.
 Think'st thou I'd take the shape of things ,
 that die?

Cain†

Even though the snake was made of dust and clay just as man, he was wiser in that he possessed enough knowledge to tempt man into disobedience. With all due respect to the serpent's wisdom, he was still a snake, subject to death. For Cain to insinuate that

**The Ghost of Abel*, p. 584.

***Cain*, I, i, ll. 191-92.

†*Cain*, I, i, ll. 220-25.

the proud Lucifer would take the form of anything subject to death was an insult indeed. Lucifer denies the insinuation, but he does not wholly succeed in quieting Cain's curiosity. Persistently Cain questions. Lucifer again claims that the serpent was mere animal and though not possessing any demon did wake one

In those he spake to with his fork'y tongue.
I tell thee that the serpent was no more
Than a mere serpent.

*Cain**

Despite Lucifer's eloquent reasoning that he is innocent, Adah, Cain's wife (in the drama), still feels—perhaps intuits—that he is evil. Furthermore, she begins to suspect that Lucifer standing before them may simply be using their own dissatisfied and curious thoughts to tempt them to destruction. She voices her suspicions to Eve:

But we, thy children, ignorant of Eden,
Are girt about by demons, who assume
The words of God and tempt us with our own
Dissatisfied and curious thoughts—as thou
Wert work'd on by the snake in thy most flush'd
And heedless, harmless wantonness of bliss.

*Cain***

However much Adah feels that Lucifer is an evil beguiler, she still cannot blame him completely. Lucifer may be a beguiler, but she suspects only as an abettor of her own self-deception. Man then, implies Byron, is his own deceiver.

The background and mythology of the Old Testament, however, saw the serpent as a demon. He was not just a subtle beast as the Old Testament states, an interpretation which was given by the original documentors around 1000 B.C. The ancient myth upon which the Fall of Man was based told of two magic trees in the Garden of Eden, the tree of life and the tree of knowledge of good and evil. Man was forbidden on penalty of death to eat of either; whereas, according to the Old Testament, man was forbidden to eat only of the tree of knowledge of good and evil. The old myth states that man was forbidden to eat of both trees because God feared that man, acquiring knowledge of good and evil, might approach the throne too closely and endanger His suprem-

**Cain*, I, i, II. 227-237. The images are discussed in section III, under Pictorial Detail.

***Cain*, I, i, II. 397-402.

†Harmon, Nolan B. (editor): *The Interpreter's Bible*. I, 501. 1952.

aey. The serpent, a demon hostile to God, told man the way to knowledge of good and evil.

Blake's poem *To Nobodaddy* echoes this ancient myth which presents God as sitting on His throne and jealously guarding His supremacy:

Why art thou silent & invisible,
Father of Jealousy?
Why dost thou hide thy self in clouds
From every searching Eye?
Why darkness & obscurity
In all thy words & laws,
That none dare eat the fruit but from
The wily serpent's jaws?
Or is it because Secresey gains females' loud
applause?

*To Nobodaddy**

The cloak of secreey under which Nobodaddy hides his identity makes him "nobody," and his position of control makes him "daddy." Because Nobodaddy is afraid that man may attain knowledge, become more like Himself, and thus endanger His supremacy, he purposely stays hidden in the heavens, cloaks his laws in vagueness, mumbles his words, and leaves man bewildered and stumbling with no recourse for help except from the "wily serpent's jaws." Jealous Nobodaddy sits quietly on His throne, withholding aid, thus driving man to the serpent for help. If Nobodaddy's secrecy is not motivated by jealousy, the poet puzzles, then perhaps it is an appeal to win the approval of all Eves, who are also lovers of secrecy and intrigue.

The parallelism of the jealous God and the jealous Nobodaddy appears to be interpretatively sound. Blake's wily serpent, however, differs from the ancient myth predating the Old Testament. For Blake, the serpent symbolizes an antagonistic force—a demon, perhaps Satan, the physical world, or spiritual degeneracy; whereas, the demon serpent of the myth was a benefactor, in intention at least, of the human race in that he enlightened man on how to achieve knowledge of good and evil and thus become more like God. The only verse in the Old Testament which retains part of the ancient myth of the Garden of Eden is *Genesis* 3. 22:

**To Nobodaddy*, p. 93.

And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat, and live for ever:

Blake's *To Nobodaddy* could be related directly to the ancient myth of the Fall of Man or indirectly through the fragment in the Old Testament (Genesis 3. 22). In *Cain*, Byron also appears to use one source or the other. Adam is frightened at Cain's rebellious and defiant attitude when his older son questions him as to why he did not eat of the tree of life rather than the tree of knowledge and, consequently, defy God by securing life and cheating death. Adam cautions Cain:

Oh! my son,
Blaspheme not: these are serpent's words.

*Cain**

A look at the serpent just as a subtle beast as represented in the Old Testament and then at the ancient myth presenting the serpent, not as Satan, but as a demon hostile to God brings us to the New Testament, which does call the serpent "Satan" and claims an identity of the two in the Garden of Eden. Paul makes use of Genesis 3. 15. in his letter to the Romans in which he implies an identity between Satan and the serpent:

For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

And the God of peace shall bruise Satan under your feet shortly.

Romans 16. 19-20.

Another passage in the New Testament identifies the deceiving serpent and Satan as the same entity:

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Revelation 12. 9.

Interpretations of the Garden of Eden story began in ancient days, continued in the Middle Ages, and are still presented in modern times. In general, Christian theologians have identified Satan as the serpent, or as the demon in the serpent, which caused the Fall of Man.

In the following image, Blake identifies the serpent in the Garden of Eden with Satan. Albion, the Eternal Man, walks among the people calling them friends and exhorting them to reject the

**Cain*, I, ll. 34-35.

veil which Satan, in the guise of the serpent, put between Adam and Eve. The veil symbolizes the illusion which man knows as the physical universe; and to be separated from the source of spiritual light, because he sees the **perceivable** world as attractive and tempting, is to assume the glittering guise of the serpent. When man permits this veil to dim his vision and to deceive him into thinking that the physical universe is reality, then it is as if he, too, has become a serpent, slithering in sensuous delight:

... for the Eternal Man

Walketh among us, calling his Brothers & his Friends,
Forbidding us that Veil which Satan puts between
Eve & Adam,
By which the Princes of the Dead enslave their
Votaries,
Teaching them to form the Serpent of precious
stones & gold.

*Jerusalem**

Even though Blake identifies the serpent in the Garden of Eden with Satan, his serpent is not limited to such a narrow symbolic interpretation. Satan was not just the "devil" to Blake, who was much more expansive in his use of symbols. The serpent connotes spiritual degeneracy, faulty reasoning, self-deception, and in general materialism. The serpent is the symbol of not only the entity Satan but also the state, or condition, Satan:

But when Luvah in Orc became a Serpent, he
descended into
That State call'd Satan.

*Vala, or The Four Zoas***

When love in Orc became passion and degeneracy, he lost his spiritual nature and entered into materialism, or the state of Satan. The state of Satan, materialism, the world of death—all are equated with the serpent. In other words, any condition which excludes, or is contrary to, the spiritual is serpentine.

WOMAN AS SERPENT-BEGUILER

Serpent symbolism has been considered with relation to the original beguiler in the Garden of Eden, Satan. The complete story of the Fall of Man, however, requires an examination of

**Jerusalem*, III, 55, pp. 501-02. For an analysis of these and many other symbols, see: *The Prophetic Writings of William Blake*. D. J. Sloss and J. P. R. Wallis, editors. 1926.

***Vala, or The Four Zoas*, VIII, p. 341.

serpent symbolism and woman as a beguiler. Woman, beginning with Eve in the Bible and Pandora of Greek mythology, has also often played the role of a beautiful and beguiling creature. In *Genesis* the following story is told as to the creation of woman:

And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

Genesis 2. 21-23.

When Adam saw Eve, he was completely pleased that the new object which God brought to him was of his own substance; therefore, he called her "woman," for "from-man" was she taken.* The cynics would correct the translators of Hebrew and insist that Adam, on being shown the new object which God presented to him, exclaimed "Woe-man." It is difficult to discredit such reasoning when one remembers the grief which Eve caused Adam.

It is not too much to assume that the Romantic poets sympathized with Adam because they felt within themselves the same vulnerability to the wily serpentine qualities of women. No one has put it more aptly than Byron, who compares the beauty of Zuleika, the bride of Abydos, to that of Eve. From the time that Eve smiled on the dreadful but lovely serpent, woman, the beguiled, became—and continues to be—the beguiler:

Fair as the first that fell of womankind,
When on that dread yet lovely serpent
smiling,
Whose image then was stamp'd upon her mind—
But once beguiled and ever more beguiling.
*The Bride of Abydos***

In Byron's drama *Heaven and Earth*, Raphael recognizes Anah as a serpent-beguiler, yet even more redoubtable than the snake in that she continues to tempt heavenly hosts:

—beautiful she is,
The serpent's voice less subtle than her kiss.
The snake but vanquish'd dust, but she will draw
A second host from heaven, to break heaven's law.
Heaven and Earth†

*Downey, David G. (editor): Abingdon Bible Commentary. 1929. P. 222.

***The Bride of Abydos*, p. 325, ll. 158-61.

†*Heaven and Earth*, I, iii, ll. 856-59.

The original serpent tempted man to destruction just once; women, implies Byron, are more formidable because they keep tempting man.

Shelley, too, is charmed by an enticing woman. In a poem addressed to his friend Edward Williams, he says of himself:

The serpent is shut out from Paradise.

*To Edward Williams**

Having lost a child, Mary and Shelley found their relationship strained and unpleasant. Mary's grief over the death of their child turned partly into resentment against Shelley, whose extreme sensitivity found comfort in the pleasant company of Edward and Jane Williams. Originally Shelley had not been attracted to Jane, as White, the biographer,** states. The more he came to know her, however, the fonder he grew of her. When his relations with Mary continued to be strained, Jane became his new idealized love. Shelley, throughout his life, like a true Romanticist, idealized many loves. Jane epitomized the warmth, understanding, and appreciation which the sensitive Shelley so badly needed. When Mary objected to such intimacy, Shelley decreased his visits but felt that the denial of such delightful company was comparable to being barred from Paradise. Calling himself a serpent is obviously his acknowledgment of being the tempter who initiated the intimacy with Jane; but Jane, the beguiled, has become the beguiler sitting within Paradise, toward which Shelley's thoughts turn.

Describing a scene where he and Jane had walked in blissful solitude, Shelley reconstructs:

We paused amid the pines that stood
The giants of the waste,
Tortured by storms to shapes as rude
As serpents interlaced.

To Jane: The Recollection†

The desolation of the waste symbolizes Shelley's hardships and frustrations; the visual image of the pines twisted by storms into interlaced serpents probably symbolized for the idealistic Shelley a spiritual embrace. Of course, other symbolic interpretations, less spiritual, are possible.

Mythological explanation of the creation of woman provides an interesting analogy to the Biblical story. Throughout the Golden

**To Edward Williams*, p. 644, l. 1.

**White, Newman Ivey: *Portrait of Shelley*. 1945. P. 442.

†*To Jane: The Recollection*, p. 669, ll. 21-24.

Age, there were no women on earth, but Zeus, growing angry that Prometheus loved men and did so much for them, swore to be revenged on mankind:

He made a great evil for man, a sweet and lovely thing to look upon, in the likeness of a shy maiden, and all the gods gave her gifts, silvery raiment and a broidered veil, a wonder to behold, and bright garlands of blooming flowers and a crown of gold—great beauty shone out from it. Because of what they gave her they called her *Pandora*, which means the gift of all." When this beautiful disaster had been made, Zeus brought her out and wonder took hold of the gods and men when they beheld her. From her, the first woman, comes the race of women, who are an evil to men, with a nature to do evil.*

Classical mythology and medieval lore are rife with supernatural creatures who combine in themselves the characteristics of both human beings and serpents in an effort to beguile men and fulfill their own desires. They adopt land, sea, or air as their habitat, are part woman or part snake, have the power to turn themselves completely from one into the other, or they may just have viperous qualities without assuming the actual form.

In *Endymion*, Keats tells of the mythological Circe, a beautiful enchantress, who bewitches others into unquestioning submission. Glaucus, a sea-god, tells Endymion how Circe charmed him into forgetting his ideal love, Seylla, until one morning when, discovering the seductress missing from his side, he went to search for her and found her exercising her serpent wiles upon the forest shapes. Glaucus describes Circe's evil power:

Groanings swell'd

Poisonous about my ears, and louder grew,
The nearer I approach'd a flame's gaunt blue,
That glar'd before me through a thorny brake.
This fire, like the eye of gordian snake,
Bewitch'd me towards; and I soon was near
A sight too fearful for the feel of fear:
In thicket hid I eurs'd the haggard scene—
The banquet of my arms, my arbour queen,
Seated upon an upturn forest root;
And all around her shapes, wizard and brute,
Laughing, and wailing, groveling, serpenting,
Showing tooth, tusk, and venom-bag, and sting!

*Endymion***

*Hamilton, Edith: *Mythology*. 1942. P. 70.

***Endymion*, III, ll. 490-502. The imagery is discussed in section III, under The Whole Man.

Watching Circe hypnotize the forest wizards and brutes, who were once men, into groveling and "serpenting" shapes, Glaucus then knew that he, too, was a victim of this beautiful but evil enchantress.

Robert Burton's *The Anatomy of Melancholy* is a fertile source of literary plots, one of which is the legend of the lamia, a serpent-woman.* Burton takes from Philostratus' *de vita Apolloni* the memorable instance of a serpent assuming the guise of a beautiful young woman to charm Menippus Lycius into submission:

... Menippus Lycius, a young man twenty-five years of age, that going between Cenchreas and Corinth, met such a phantasm in the habit of a fair gentlewoman, which taking him by the hand carried him home to her house in the suburbs of Corinth, and told him she was a Phoenician by birth, and if he would tarry with her, 'he would hear her sing and play, and drink such wine as never any drank, and no man should molest him; but she being fair and lovely would live and die with him that was fair and lovely to behold.' The young man, a philosopher, otherwise staid and discreet, able to moderate his passions, though not this of love, tarried with her awhile to his great content, and at last married her, to whose wedding amongst other guests, came Apollonius, who by some probable conjectures, found her out to be a serpent, a lamia, and that all her furniture was like Tantalus's gold described by Homer, no substancee, but mere illusions. When she saw herself deseried, she wept, and desired Apollonius to be silent, but he would not be moved, and thereupon she, plate, house, and all that was in it, vanished in an instant: 'many thousands took notice of this fact, for it was done in the midst of Greece.'**

Burton's story is the source of Keats' famous poem *Lamia*, in which a serpent-woman enchants the youth Lycius and brings great beauty, magic, and happiness into his life until she is exposed by Apollonius, the Sophist philosopher. Her power broken, she vanishes. Bereft of his beautiful enchantress, Lycius dies. The following image portrays both the serpent and human qualities of Lamia. She was

a palpitating snake,
Bright, and cirque-couchant in a dusky brake.

She was a gordian shape of dazzling hue,
Vermilion-spotted, golden, green, and blue;
Striped like a zebra, freckled like a pard,

**Christabel* is evidence that Coleridge was acquainted with lamia lore. However, the poem is not discussed here, because it deals with a woman beguiling a woman rather than a man. This poem is discussed in this section under the heading, *Man Against Man*.

**Burton, Robert: *The Anatomy of Melancholy*. 1883. P. 494.

Eyed like a peacock, and all crimson barr'd;
 And full of silver moons, that, as she breathed,
 Dissolv'd or brighter shone, or interwreathed
 Their lustres with the gloomier tapestries—
 So rainbow-sided, touch'd with miseries,
 She seem'd at once, some penanced lady elf,
 Some demon's mistress, or the demon's self.
 Upon her crest she wore a wannish fire
 Sprinkled with stars, like Ariadne's tiar:
 Her head was a serpent, but ah, bitter-sweet!
 She had a woman's mouth with all its pearls complete:
 And for her eyes: what could such eyes do there
 But weep, and weep, that they were born so fair?
 As Proserpine still weeps for her Sicilian air.
 Her throat was serpent, but the words she spake
 Came, as through bubbling honey, for Love's sake.

*Lamia**

Lycius could not resist such beauty. And, thus, his unfortunate experience is another notable example of man's succumbing to a fascinating and beguiling woman.

Serpent Symbolism: Materialism

The enmity between Romanticism and materialism can be expressed as the enmity between spirit and matter, the supernatural and nature, intuition, on one hand, and reason and the senses on the other, between abstraction and concretion, imagination and reality, subjectivity and objectivity, symbol and sign, shadow and substance, the intangible and tangible, the non-arbitrary and arbitrary, the massive and focal, connotation and denotation, interpretation and expression, creativity and discovery, and faith and facts.

ANALYTIC REASON

The whole Romantic period is a protest against the materialism of the eighteenth century with its emphasis on analytic reason, empiricism, and sensuousness, which deal only with the physical and tangible world. Reason is a serpent dangerous and misleading to man. If not a serpent itself, then it has the power to convert nature, the infinite, and man himself into a serpent. A human being is born with intuitive power, but as he grows older, he begins to reason and to neglect his intuition. This imbalance

**Lamia*, I, ll. 45-65. The image is discussed in section III, under pictorial detail.

brings the conscious into play and disregards the unconscious, an idea which Wordsworth expresses in *Intimations of Immortality*. Both Blake and Wordsworth lament the errors of the "meddling intellect," which can dissect for analysis of the parts but still cannot comprehend the nature of the unity as contained in the whole. Reason opens up the opposite and shows conflicts and contradictions but lacks the power to reconcile these contradictions.

The serpent symbolizes for Blake the inadequacy of analytic reason to apprehend spiritual truth. When man relies upon his reason to guide him, then he is permitting himself to be strangled in the constrictions of a deceiving serpent. Blake believed this misconception to be the source of the evils of Europe during the eighteenth century. With reason at work and intuition asleep, humanity relinquishes its greatest power, advancing materially but declining spiritually.

Blake deplores the state to which the serpent reasonings of Bacon, Newton, and Locke have reduced Albion, who for Blake symbolizes the Universal or Eternal Man. Deprived of spiritual vision, man relies upon reason, which is a spectre paralytic and destructive. Blake prays:

O Divine Spirit! sustain me on thy wings,
That I may awake Albion from his long and cold repose!
For Bacon & Newton, sheath'd in dismal steel, their
 terrors hang
Like iron scourges over Albion. Reasonings like
 vast Serpents
Infold around my limbs, bruising my minute articu-
 lations.

*Jerusalem**

Having lost eternity because of his apostasy, Albion tosses about in his agony of broodings on the past, and in a desire for comfort and refuge draws England to his breast but is repelled because the spectre reason tyrannizes over her. She stretches out against him like a long serpent:

Then Albion drew England into his bosom in groans
 & tears,
But she stretch'd out her starry Night in Spaces
 against him like
A long Serpent in the Abyss of the Spectre.

*Jerusalem***

**Jerusalem*, I, 15, p. 449.

***Jerusalem*, III, 54, p. 501.

The serpent plays a prominent part in Blake's poem *The French Revolution*. Alarmed at the devastation prevalent in Europe during the latter half of the eighteenth century while in the grip of the reasonings of Locke, Hume, Newton, and Bacon, Blake depicts man as hidden and chained in a dungeon and

In his soul was the serpent coil'd round his heart.

*The French Revolution**

Coleridge, too, realizes the inadequacy of reason to elevate man to dignity and divinity. Exercise of reason furnishes no light for man's penetration of the natural, material world and for entrance into the supernatural world. Reason, or analytic thought, deals with the visible; intuition deals with the invisible. Reason may recognize the material world as expression, but only intuition can go beyond expression to attain the spirit which prompts the expression. The urge back of the manifestation is more important than the manifestation to the Romanticists; conversely, expression is more important than the prompting urge to the reasoner. In an effort to dispel the gloom resulting from reason's paralyzing restrictions, Coleridge banishes his enemy:

Hence, viper thoughts, that coil around my mind,
Reality's dark dream!

*Dejection: An Ode***

Only the intuitive imagination can apprehend the real beauty and truth immanent in the universe. An analysis of this image appears in section III under the category dealing with man's physical and mental attributes.

So damaging is the power of reason that it converts the infinite into a serpent. By using reason, man places his own limitations upon the infinite. Blake condemns the reasonings of Europe's eighteenth-century philosophers and scientists for turning the infinite into the finite:

Thought chang'd the infinite to a serpent,

Then was the serpent temple form'd, image of
the infinite

Shut up in finite revolutions, and man became
an Angel,

Heaven a mighty circle turning, God a tyrant
crown'd.

Europe†

**The French Revolution*, p. 167.

***Dejection: An Ode I*, p. 367.

†*Europe*, p. 216.

As has already been pointed out in section III, where this serpent image is discussed under the category dealing with areas and aspects of human life and experience, man's reason is capable only of building a temple to represent his conception of God. Man's reason misleads him into elevating himself to the rank of an angel, demoting God to a crowned tyrant, and placing heaven in boundaries.

EMPIRICISM

Another aspect of materialism is empiricism, which attributes all knowledge to experience of the senses. Since the Romanticists stress the world of nature as a manifestation of God, the Divine Spirit, or the Absolute, only intuition can understand that which lies beyond the physical world. The Romanistic intuits the wholeness of the universe and stresses the unity of things of the world and, thus, is temperamentally unable to have patience with the empiricist, who accepts nothing as valid except that which the senses confirm. The senses present a piecemeal approach to the universe. If one wholeheartedly seeks the secret strength in the universe and recognizes himself as a miniature of this strength, then he exercises his intuition and recognizes every manifestation as the Absolute's urge to self-expression. The Romanticists stress the spirit of man and deprecate the inadequacy of sense experience to nourish that spirit. Intuition is the testing ground of truth, and the more frequently man exercises intuition the more accurately he apprehends the relationship between the divinity within himself and the larger divinity pervading the universe. Distrusting the senses as the sources of truth, the Romanticists feel sorry for the earth-bound empiricists. Yet, if the empiricists refuse to exercise intuition, they drag their souls through the mire of the material world instead of releasing them to soar with the Absolute, or the Infinite, in its illimitable, expansive flight. Left to the experience of the senses, the material world is a serpent deceiving man, or is a habitat fit only for serpents.

Blake's poetry is a violent protest against a materialistic world. He saw all of Europe at the end of the eighteenth century in the grip of a materialistic philosophy and lamented the devastation resulting from humanity's reliance on reason and the senses. The empiricists are personal enemies of Romanticism. Their insistence that the inductive method is the only acceptable method for discovering truth, that the mind at birth is a *tabula rasa* to

be filled with content derived from sense experience, that there is no such thing as hypothetical deduction, and that phenomena are the only valid source of truth finds no sympathy among the intuitive Romanticists. All empiricists suspect the intuitive mind and heart as being like those uneven mirrors which impart their own properties to different objects and, thus, distort them. The Romanticists, on the other hand, exalt both the intuitive mind and the feeling heart in their power to apprehend universal truths. Sense experience gives only a fragmented, half-hearted picture of the universe. The material world of physical entities may satisfy the senses but not man's spirit.

Blake presents a chilling picture of human beings groveling over the earth like serpents exercising only their senses and missing the Great Light visible only to those who keep their human and divine form, stand upright, and permit their intuition to lead them upward above the physical world. Satisfying the senses requires communication with the ground:

"Ah! shut in narrow doleful form,
Creeping in reptile flesh, upon the bosom of the ground!
The Eye of Man, a little narrow orb clos'd up & dark,
Scarcely beholding the Great Light, conversing with
the ground;
The Ear, a little shell, in small volutions shutting
out
True Harmonies, & comprehending great as very small;
The Nostrils, bent down to the earth & clos'd with
senseless flesh,
That odours cannot them expand, nor joy on them
exult;
The Tongue, a little moisture fills, a little food
it cloys,
A little sound it utters, & its cries are faintly
heard."

*Jerusalem**

A similar description of man controlled by the senses appears in Blake's *Milton* and is followed by a contrast between the minuscule senses and the great and grand aspects of the infinite. Because man's senses, like his reason, cannot apprehend the spiritual, they reduce the infinite to finiteness. Thus, the reasoner and the sensist place their own limitations upon the infinite. But listen to

**Jerusalem*, II, 49, p. 495.

Blake's beautifully clear protest against the inadequacy of the eye, ear, nostrils, tongue, and lips to see, hear, smell, taste, and touch the divine pleasures:

"Can such an Eye judge of the stars? & looking
thro' its tubes
Measure the sunny rays that point their spears
on Udanadan?
Can such an Ear, fill'd with the vapours of the
yawning pit,
Judge of the pure melodious harp struck by a
hand divine?
Can such closed Nostrils feel a joy? or tell of
autumn fruits
When grapes & figs burst their covering to the
joyful air?
Can such a Tongue boast of the living waters?
or take in
Ought but the Vegetable Ratio & loathe the faint
delight?
Can such gross Lips percieve? alas, folded within
themselves
They touch not ought, but pallid turn & tremble
at every wind."

*Milton**

Udanadan, a state of non-visionary life, values the vegetative rather than the spiritual and intuitive world.

Reliance on the senses transforms not only man himself into a serpent but also the whole world of nature, deluding man and leading him into a state of error and evil. Ahania, representing eternal reason as opposed to sense and reason and still devoted to Urizen in her memory of him as a perfect being, pleads with him not to set himself against the Eternal Man, Albion, who is still part of the Divine Unity. Urizen has separated himself from Eternity and created a world of sense experience. To strengthen her argument that dire consequences will follow if Urizen attempts to deceive others into thinking that the material world is adequate, Ahania relates the doom of Vala and Luvah, who urged man to embrace the sense-perceivable world as the true world. For rejection of the spiritual world and acceptance of the material world, Vala and Luvah found themselves falling into a state of death,

*Milton, I, 5, pp. 379-80.

or a non-visionary existence of pain and suffering, and as they fell,

the vast form of Nature, like a Serpent, roll'd
between.

*Vala, or The Four Zoas**

Again in *Jerusalem*** nature is compared to a serpent.

Blake's poetic protest against nature is no less formidable than his denunciation in prose: "... for whoever believes in Nature . . . disbelieves in God. For Nature is the work of the Devil."†

SENSUOUSNESS

Another aspect of materialism is sensuousness, which stresses the value of possessing wealth, satisfying bodily needs, and pursuing other pleasures of the flesh. Sensuousness together with spirituality was not criticized by the Romanticists. Only when these sensuous pleasures were unnaturally restricted by conventional morality or unnaturally expressed through conventional materialism did the Romanticists protest. Sensuousness as a serpent of materialism could not be tolerated. Shelley and Blake were the most outspoken Saint Patricks.

In mythology the Iron Age was the symbol of materialism, the symbol of sensuousness. It was the last and worst age of the world, succeeding the Golden, Silver, and Brazen Ages. During the Iron Age, truth, modesty, honor, and virtue fled; and crime, violence, cunning, lust, and desire for material gain prevailed. The earth up to this time had been shared harmoniously but now was divided into separate plots for individual ownership. Men, not being satisfied with what the surface produced, dug into its bowels for ores of metals. "Mischievous iron, and more mischievous gold, were produced. War sprang up, using both as weapons."‡ Discord grew in the home and among relatives. All envied the other's wife or material possessions. The world was rife with toil, blame, and degeneracy.

In *Prometheus Unbound*, Shelley associates iron and serpents, a connection which may point to the sensuousness, toil, and degeneracy of the Iron Age. After the unbinding of Prometheus, who is the epitome of spiritual development, the world rejoices that

**Vala, or The Four Zoas*, III, p. 282.

***Jerusalem*, II, p. 469.

†Symons, Arthur: Op. cit., pp. 297-98.

‡Bullfinch, Thomas: *Mythology*. 1913. P. 15.

good has triumphed over the evils of Jupiter and his tyrannous reign, under which the Iron Age occurred. Panthea, the spirit of intuition and faith, exults in retrospect that these evils and errors are now of a cancelled cycle. Describing Jupiter's materialistic world—characterized by toil, greed, self-perpetuation, and sensuousness—Panthea sees as part of this desolate scene

serpents, bony chains, twisted around
The iron crags, or within heaps of dust
To which the tortuous strength of their last pangs
Had crushed the iron crags.

*Prometheus Unbound**

Blake, too, frequently associates iron and serpents. Comparison of Urizen's backbone to both a serpent and an iron chain suggests the degeneracy and selfishness of Urizen's non-visionary, materialistic world:

Los beheld
Forthwith, writhing upon the dark void,
The Back bone of Urizen appear
Hurtling upon the wind
Like a serpent! like an iron chain
Whirling about in the Deep.

*The Book of Los***

Again Blake associates snakes and iron, and speaks against the terrors of materialistic philosophers, which keep Albion, the Eternal Man, earth-bound:

For Bacon & Newton, sheath'd in dismal steel,
their terrors hang
Like iron scourges over Albion: Reasonings
like vast serpents
Infold around my limbs, bruising my minute
articulations.

Jerusalem†

In *Vala, or The Four Zoas*, Blake again deplores Urizen's materialistic world. Under his inflexible laws, men can exercise no moral choice and being forced to live by their senses, they become like serpents intent on satisfying physical urges. Forced to rely on their senses and denied moral and spiritual freedom, they

**Prometheus Unbound*, IV, ll. 305-08. The image was discussed in section III, under Pictorial Detail.

***The Book of Los*, IV, p. 245.

†*Jerusalem*, I, 15, p. 449. The image was discussed in section III, Man's Physical and Mental Attributes.

live close to the ground and fight for survival. Perpetuation of selfhood becomes the controlling factor. They rage, war, pursue women in a desire to beget, devour food, and place emphasis on the material splendors of the world. When Orc, the Prince of Love, succumbs to the temptations of Urizen's material world, he becomes the embodiment of passion and rage and thereby disintegrates into

a Serpent wondrous among the Constellations
of Urizen.

A crest of fire rose on his forehead, red as the carbuncle,
Beneath, down to his eyelids, scales of pearl,
then gold & silver
Immingled with the ruby overspread his Visage down
His furious neck; writhing contortive in dire
budding pains
The scaly armour shot out. Stubborn, down his
back & bosom
The Emerald, Onyx, Sapphire, jasper, beryl, amethyst
Strove in terrific emulation which should gain a
place
Upon the mighty Fiend, the fruit of the mysterious
tree
Kneaded in Uveth's kneading trough. Still Orc
devour'd the food
In raging hunger. Still the pestilential food,
in gems & gold,
Exuded round his awful limbs, Stretching to
serpent length
His human bulk, while the dark shadowy female,
brooding over,
Measur'd his food morning & evening in cups &
baskets of iron.

*Vala, or The Four Zoas**

Blake's serpent is nearly always luxuriously attired in exquisite gems, dancing, sparkling, and vying for the most enviable position on the serpent's body. The exquisite gems are not only serpent Orc's attire but also his food, which he devours with such gluttony that it exudes from his body. Only a trough is spacious enough

**Vala, or The Four Zoas*, VIII, p. 333. The image is discussed in section III, under The Whole Man.

for Orc's ravenous hunger. It is interesting to note that the cups and baskets in which Urizen's handmaiden measures Orc's food are made of iron, again suggestive of mythological man's use of metals when he degenerated into a warring, lustful, and acquisitive plunderer.

It is not surprising that the intuitive, subjective, and emotional man of the nineteenth century saw the eighteenth century as the Age of Reason or the Age of Iron or the Age of Materialism. Emphasis on the senses and their reliability to report truthfully and accurately the meaning of the physical world, man's regard for matter and disregard of the spiritual, his self-confidence that the mind could reason the truth—rather than intuit it—all these aspects of the eighteenth century, as the Romanticists saw it, left man bound with the iron fetters of analytic reason, limited by the yoke of empiricism, and consumed by sensuousness and degeneracy.

Serpent Symbolism: Man Against Man

ENMITY

When man falls from a spiritual to an earthly existence, embracing a materialistic world, then, according to Blake,

he has enter'd that State,
A world where Man is by Nature the
enemy of Man.

*Jerusalem**

All the Romantic poets stress the serpent as the symbol of enmity between men, who in their desire for self-perpetuation, power, and recognition have forsaken the love of God and fellowman. Love of self dominates all thoughts and actions. When man depends upon his reason and senses and sees nothing beyond the material world, then the self seems to be the center of the world and all else an enemy if it does not feed that self's vanity.

In contrast to Blake's emphasis on materialism as the cause of enmity between men, Byron, the cynic, places the blame on instinct and not on some external cause. In Byron's drama *Werner, or The Inheritance*, Stralenheim, in his effort to gain for himself a fortune left to Werner, feels a natural antipathy when he comes face to face with Ulric, Werner's son:

**Jerusalem*, II, 49, ll. 67-71.

... the antipathy with which we met,
 As snakes and lions shrink back from each other
 By secret instinct that both must be foes
 Deadly, without being natural prey to either.

*Werner, or the Inheritance**

Antipathy between men is like that of snakes and lions, a hatred growing out of instinct, not experience. For Byron, experience is not needed to corrupt man; his basic nature and inheritance are corrupt enough.

The serpent images under discussion include manifestations of enmity ranging from a suppressed feeling of dislike to an act of murder. Between the extremes of this gamut lie serpent images dealing with slander, falsity, treachery, malicious hypnotic power, unreciprocated love, and hatred. These expressions of enmity occur, for example, between political figures, friends, lovers, mother and son, father and sons, brother and brother, and slaves and liberators.

Keats uses the serpent's breath to symbolize slander. He is probably referring to the basilisk, a mythological serpent which was able to kill by emitting a deadly vapor. There is a legend telling of a serpent's ability to assume the form of a human being but an inability to rid himself of the forked tongue and foul breath.** In *Otho the Great, Ethelbert*, knowing of Conrad and Auranthe's slander against Princess Erminia's character, acknowledges their viperous quality. Ethelbert asks himself:

Yet why do I delay to spread abroad
 The names of those two vipers from whose jaws
 A deadly breath went forth to taint and blast
 This guileless lady?

Otho the Great†

The serpent frequently symbolizes falseness. In Shelley's drama *The Cenci*, Beatrice feels that she has been unjustly condemned to die for the murder of her father, who was evil and deserved death. She is saddened by her brother's betrayal and the world's injustice. She sings a song to a false friend, presumably her brother:

**Werner, or The Inheritance*, II, i, ll. 277-80.

**Frazer, Sir James G.: Op. cit., IV, 132-33.

†*Otho the Great*, III, ii, ll. 152-55. The image is discussed in section III, Man's Physical and Mental Attitudes.

There is a snake in thy smile, my dear;
And bitter poison within thy tear.

*The Cenci**

Coleridge compares the charming but treacherous Octavio Piccolomini to an adder, who flatters his friend Wallenstein and, thus, secures freedom to do malice without incurring suspicion. Wallenstein, discovering Octavio's betrayal, denounces him:

The adder! O, the charms of hell o'erpowered me.
He dwelt within me, to my inmost soul
Still to and fro he passed suspected never!

*The Death of Wallenstein***

Byron also presents the serpent as symbol of treachery. Sardanapalus, King of Nineveh and Assyria, chides Arbaces, the Mede who aspires to the throne, that it is his treachery and not his strength which is dreaded:

We dread thy treason, not
Thy strength: the tooth is nought without
its venom—
The serpent's, not the lion's.

Sardanapalus†

Physical strength, like that of the lion, can be opposed; treachery, however, secretive and devious, is more formidable.

An interesting concept to poets is that of the adder's stopping its ears to avoid being charmed. This concept has its heritage in the Old Testament, where the wicked are described:

Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear;

Which will not hearken to the voice of charmers, charming never so wisely.

Psalms 58. 4-5.

Coleridge uses this Biblical concept in an image dealing with a woman's hypnotic power. The tortured lover feels that both he and the woman are guilty of crimes, he for feeling too much passion, and she for disdaining him. Bewitched by the lady's hypnotic eye, yet scorned by her deaf ear, the lover feels himself to be under the spell of a serpent:

**The Cenci*, V, iii, ll. 136-37.

***The Death of Wallenstein*, II, II, vi, ll. 54-56.

†*Sardanapalus*, II, i, ll. 165-66.

I fascinated by an Adder's eye—
Deaf as an Adder thou to all my pain.

Sonnet*

Coleridge's poem *Christabel* is probably the most famous treatment of a human being's assuming serpentine qualities to hypnotize another. In this poem, Lady Geraldine casts a spell over Christabel. Just what specific evil Geraldine wishes to do Christabel is vague, but that she is evil is generally accepted. Although Geraldine is a beautiful lady and appears to be like other human beings, she soon reveals specific characteristics which mark her as inhuman and malevolent. The gems entangled in her hair may suggest the snake frequently depicted with brilliant gems in its head. More specific attributes of Geraldine as a serpent are the hissing sound, the dilation and contraction of the eyes, and the power to charm Christabel. Bard Bracy dreams that a dove is in trouble in the forest. Disturbed, he resolves to learn the cause of the dove's trouble. Stooping to pick up the bird, he sees

a bright green snake

Coiled around its wings and neck,
Green as the herbs on which it couched,
Close by the dove's its head it crouched;
And with the dove it heaves and stirs,
Swelling its neck as she swelled hers!

*Christabel***

Bard Bracy's dream intensifies the presentation of Geraldine as evil and wishing to control. Sir Leoline, however, equating Geraldine with the dove and her offender with the serpent, promises to kill the snake. At this time, Geraldine assumes the position of the snake in Bard Bracy's dream:

And folded her arms across her chest,
And couched her head upon her breast,
And looked askance at Christabel—
Jesu, Maria, shield her well!
A snake's small eye blinks dull and shy;
And the lady's eyes they shrunk in her head,
Each shrunk up to a serpent's eye,
And with somewhat of malice, and more of dread,
At Christabel she looked askance!—

Christabel†

*Sonnet I, p. 393, ll. 5-6. Coleridge's translation of a sonnet by Giambattista Marino (Marino).

***Christabel*, I, p. 232, ll. 549-54.

†*Christabel*, I, p. 233, ll. 579-87.

Under the spell of the serpent-like Geraldine, Christabel assumes characteristics of the serpent, such as hissing and a look of "dull and treacherous hate!" Geraldine's evil power has gained control, at least, momentarily. The poem, unfortunately, was never completed. It would have been interesting to know the final outcome of the struggle between innocence and malevolence.

In an embittered and cynical tone, Byron uses the serpent to symbolize the hatred of a mother for her hunchback son. Bertha rejects the name of mother, feeling that it is not fit for one who by some unnatural act gave birth to a monster like Arnold,

As foolish hens at times hatch vipers, by
Sitting upon strange eggs.

*The Deformed Transformed**

Arnold, suffering from his mother's hate, in turn, hates himself and all others. When he wounds himself, knowing that he is ugly and unnatural and unlike creatures more fortunate, he wishes that each drop of blood which falls to earth

Would rise a snake to sting them, as
they have stung me!

*The Deformed Transformed***

The hate of a mother for a son multiplies and spreads with the vehemence and rapidity of a pestilence. Like a neglected wound which secretes its poison over the body, hatred becomes pervasive and general, contaminating all that it touches.

Blake also uses the serpent to symbolize horrible familial relationships. Tiriel, cast out into the world by ungrateful, ravenous sons, speaks of them as

"Serpents, not sons, wreathing around the
bones of Tiriel!"

Tiriel†

Throughout the poem, the old blind father can think of his sons only as greedy and ravaging reptiles crawling over the face of the earth and spilling their venom.

In his dramatization of the Cain-Abel story, Blake uses the serpent to symbolize murder—the height of enmity in familial relations. Preparing to bury Abel, Adam hears Jehovah call to him. Remembering the curse which God put on both man and serpent in the Garden of Eden, the grief-stricken father expresses his hostility and bitterness:

**The Deformed Transformed*, I, i, ll. 26-27.

***The Deformed Transformed*, I, i, l. 39.

†*Tiriel*, I, p. 151.

It is in vain. I will not hear thee
 Henceforth! Is this thy Promise, that
 the Woman's Seed
 Should bruise the Serpent's head? Is
 this the Serpent?

*The Ghost of Abel**

Shelley also presents the serpent in an image treating of murder. The slaves, slaying men who tried to save them, are like snakes returning harm for benefit:

Like rabid snakes, that sting some gentle child
 Who brings them food, when winter false
 and fair
 Allures them forth with its cold smiles, so
 wild
 They rage among the camp.

*The Revolt of Islam***

Enmity among men takes on appalling dimensions when gratitude is repaid with ingratitude, kindness with unkindness, and love with hate. The world is in a deplorable condition, indeed, when those not deserving murder are murdered.

In Shelley's poem *Ginevra*, dealing with the unhappiness of a bride who steals forth from the marriage festivities to listen to the reproaches of her former lover, the serpent symbolizes any unsympathetic or malicious opposition to love. *Ginevra* gives a rather comprehensive survey of those things which could possibly change love between man and woman:

'Friend, if earthly violence or ill,
 Suspicion, doubt, or the tyrannic will
 Of parents, chance or custom, time or change,
 Or circumstance, or terror, or revenge,
 Or wildered looks, or words, or evil speech,
 With all their stings and venom, can impeach
 Our love,—we love not.'

Ginevra†

Those forces which *Ginevra* labels as viperous and destructive to her own personal love are equally destructive to a more philosophical love among mankind. *Ginevra*'s idealistic statement that true love can withstand serpent evils is a clear expression of

**The Ghost of Abel*, p. 584.

***The Revolt of Islam*, V, vii, ll. 1774-77.

†*Ginevra*, p. 650, ll. 58-64.

Shelley's faith. The poet depicts destruction as a snake, held in check by aspects of love:

Gentleness, Virtue, Wisdom, and Endurance,
These are the seals of that most firm assurance
Which bars the pit over Destruction's strength;
And if, with infirm hand, Eternity,
Mother of many acts and hours, should free
The serpents that would clasp her with his length;
These are the spells by which to reassume
An empire o'er the disentangled doom.

*Prometheus Unbound**

LITERARY CRITICISM

There is another area under the category "Man Against Man" especially meaningful to the imaginative and creative poet—literary criticism. The serpent as symbol of literary criticism deals with the extended meaning of the word "criticism"—faultfinding. To an artist who relies upon divine inspiration, a critic is often considered a viper, dealing a death blow to many of his productions. The temperamental, emotional, interpretative poets often fall prey to the cold, logical, and analytical evaluations of the critics. These critics are more often than not individuals who are earth-bound and never soar in the rarefied atmosphere of beautiful poetic expression. The habit of the critic to inflict harm is a viperous quality, according to the creative poet, especially the romantic creative poet.

Illustrative of this antagonism between the imaginative poet and the unimaginative critic is Shelley's denunciation of the unappreciative reviewers of Keats' *Endymion*. Feeling that such harshness had caused the poet's death, Shelley compares the critics to hungry dragons and serpents emerging from their dens to devour the young poet. The grieved Shelley, speaking through Urania, asks the spirit of Keats:

'Why didst thou leave the trodden paths of men
Too soon, and with weak hands though mighty heart
Dare the unpastured dragon in his den?
Defenceless as thou wert, oh, where was then
Wisdom the mirrored shield, or scorn the spear?'

*Adonais***

**Prometheus Unbound*, IV, ll. 562-69.

***Adonais*, p. 437, ll. 236-40.

Shelley regretted that Keats was sensitive to, and hurt by, the criticism. He wished that the young poet had scorned and rejected the reviewers as Byron had done. Byron's crippling blast at the bards and reviewers reminds Shelley of Apollo's fatal blow at the Python:

'. . . how they fled
When like Apollo, from his golden bow
The Pythian of the age one arrow sped
And smiled.'

*Adonais**

Continuing with the image of the critics as serpents, Shelley compares Keats to the sun, whose light attracts the loathsome creatures, providing for them the opportunity to spawn, that is, to produce their criticism:

'The sun comes forth, and many reptiles spawn;
He sets, and each ephemeral insect then
Is gathered into death without a dawn,
And the immortal stars awake again;
So is it in the world of living men:
A godlike mind soars forth, in its delight
Making earth bare and veiling heaven, and when
It sinks, the swarms that dimmed or shared
its light

Leave to its kindred lamps the spirit's awful night.'

*Adonais***

It is only when a great mind appears that the viperous critics can spawn. Their criticisms dimming the light shed by the great mind, the critics destroy the only thing which enables them to produce. Their source of light gone, they sit in a world of darkness. Bitterly reproaching the *Quarterly* critic for his infamy, Shelley exhorts him to know himself for what he is,

And ever at thy season be thou free
To spill the venom when thy fangs o'erflow.

Adonaist†

In a lighter vein, Shelley chided Mary as being critic- or viper-bitten when she objected to *The Witch of Atlas* because of its lack of moral or human interest. She wished that Shelley would treat more substantial subjects rather than those of a visionary nature.

**Ibid.*: P. 438, *ll.* 248-51.

***Ibid.*: P. 438, *ll.* 253-61.

†*Ibid.*: P. 440, *ll.* 329-30.

The poet observes the paradoxical nature of the critic in that he can kill even though he is dead:

How, my dear Mary,—are you critic-bitten
 (For vipers kill, though dead) by some review,
 That you condemn these verses I have written
 Because they tell no story, false or true?

*The Witch of Atlas**

Lacking imagination and evaluating only on the basis of whether or not a poem tells a story, the negative literary critics are dead and are even worse than dead serpents because they have the power to strip poets and their poetry of life.

Serpent Symbolism: Institutions Against Man

KINGS AND KINGCRAFT

Opposed to all forces weakening or destroying man's strength as both a divine and human being, Blake vents his anger many times against kings and priests, considering them as man's most formidable foes. The terms "king" and "priest" signify any despot or tyrant attempting to subjugate man. Blake believed that the individual must exercise his intuition and heed the inner light if he is to participate in the spiritual harmony of the universe. External distractions simply take a man off-center and leave him without anchor. Any external restraint, restriction, or imposition thwarts man in his effort to remain part of the eternal world, and since his only chance to share the spiritual harmony lies within himself, then yielding to the decrees and impositions of institutions is fatal. Reliance upon his intuition precludes conformity and obeisance to any form of tyranny.

Blake's poetry expounds the belief that the mind can apprehend truth immediately. The senses grasp only the perceivable, visible world. They miss the real and absolute world, which only intuition, man's most powerful faculty, can reach. Therefore, Blake remonstrates against any restrictions prohibiting the expression and exercise of all faculties, particularly intuition. Among these restrictions and restraints is the tyranny of kings and priests, whose decrees are designed to bridle man's native impulses and passions. Repressed native impulses and passions are simply a condition of negation, which to Blake is passiveness and a sin. On the other hand, energy is the life-force, active and virtuous. Paralyzed into

**The Witch of Atlas*, p. 371, ll. 1-4.

submission and inertia, man is only part human. Liberated to express every facet of his personality, he is a total human being, whom Blake equates with the divine, as opposed to the fractional man, who exercises only his senses and, thus, falls to the level of a serpent. Blake interprets kings and priests in their institutionalism and despotism as preventing expression of the whole man.

In a Blakean sense, Shelley associates tyrants, kings, and priests in the same class—all sly and treacherous like the snake. The foul tyrant summoned the kings and priests who

knew his cause their own and swore
Like wolves and serpents to their mutual wars
Strange truce.

*The Revolt of Islam**

Shelley presents kings and subjects as natural foes. The power of a king, like a pestilence, pollutes whatever it touches and man's obedience to such polluted power makes him a slave.

Mythology provides an interesting background for the association of kings and snakes. Beginning with Zeus, chief of the Olympians, mythological kings often assumed the forms of serpents. Kings at Delphi and Thebes are supposed to have transformed themselves into serpents in order to kill their predecessors and reign for a time in their stead. The hypothesis that these kings of Thebes and Delphi had as their sacred animal the serpent or dragon derives some support from the legend that Cadmus and Harmonia left Thebes as serpents to rule over a tribe of Eelmens. Frazer repeats the legend that the Athenians kept a sacred serpent on the Acropolis and fed it with honey-cakes; it was identified with Erichthonius (or Erechtheus), one of the ancient kings of Athens.** Cecrops, the first king of Athens, is said to have been half-man and half-serpent, the lower part of his body lying in coils. Cychreus gained the kingdom of Salamis by slaying a snake, but after his own death reappeared in the form of a reptile. These and many other stories constitute a formidable tradition that kings assumed the disguise of serpents and that often after death their spirits transmigrated into the bodies of serpents.

In his poem about the French Revolution, Blake paints a chilling picture of a king who adamantly holds on to his power and is jealously guarded by fawning and hissing serpents:

**The Revolt of Islam*, X, vii, ll. 3853-55.

**Frazer, Sir James G.: Op. cit., IV, 86-87.

The cold newt,
 And snake, and damp toad on the kingly foot
 crawl, or croak on the awful knee,
 Shedding their slime, in folds of the robe
 the crown'd adder builds and hisses
 From stony brows.

*The French Revolution**

Even though the king is being threatened by the revolutionary forces in France, he clings tenaciously to his throne, receiving support only from the cold, creeping, croaking, and hissing creatures. Inside the robe are both the king and adder, which also wears a white spot on its head and, thus, appears to be crowned. Both wield an evil power and hiss their defiance at the world. The phrase "stony brows" refers not only to the hard, cold brow of the king or the unyielding crown resting on his head but also to the brow and crown of the adder. The adder in ancient times was reputed to have a stone in its head.

The deafness of the adder is a quality which Byron finds suitable for describing the rulers of the city-state Florence in their imperious and unyielding banishment and punishment of Dante, who still pleads love for his city:

. . . I would have gather'd thee
 Beneath a parent pinion, hadst thou heard
 My voice; but as the adder, deaf and fierce,
 Against the breast that cherish'd thee was
 stirred
 Thy venom, and my state thou didst amercee,
 And doom this body forfeit to the fire.

*The Prophecy of Dante***

Byron's image of the deaf adder suggests the Biblical description of the adder which stops its ears so that it cannot be charmed or enchanted.

Not only the adder but also the asp, basilisk, and cockatrice are used by the Romantic poets to suggest the deadly power of kings. The word "basilisk" means "a little king," a title gained because of not only a crown-like white spot on its head but also because of the deference which other snakes paid it, according to mythological legends. Whatever other snakes were doing, even if eating a sumptuous meal, they withdrew when the "king of ser-

**The French Revolution*, p. 180.

***The Prophecy of Dante*, I, ll. 63-68.

pents" hissed to announce his approach. There were different varieties of this monarch, but all were capable of wreaking destruction. Some killed by casting a fatal glance, others destroyed by emitting a deadly vapor, another made flesh fall mysteriously from the victim's bones, and another could kill with a sting of its tail. This belief in its extraordinary potency to bring a victim to destruction marks it as a symbol of unapproachable power. The basilisk is more often represented as killing with a blast of breath, and the cockatrice with a fatal glance of its evil eye, but generally the Romantic poets use them interchangeably.

Coleridge prompts his character Tallien to compare the tyrant kings of Europe with cockatrices, spreading a pestilence upon all the Continent. Tallien, aware of Robespierre's ambition to tyrannize in the name of freedom, knows that France will be no better off under his rule. Tallien poses France's dilemma in this question:

Is it for this we wage eternal war
Against the tyrant horde of murderers,
The crownéd cockatrices whose foul venom
Infects all Europe?

*The Fall of Robespierre**

A crowned cockatrice leaving death and destruction in its wake as it crawls about the country is no more dangerous than the kings emitting a deadly venom from their thrones.

An intriguing concept to lovers of freedom is that kings frequently secrete serpents in the folds of their robes, hug them to their breasts, and give them warmth and protection. When George IV entered Dublin in triumph within ten days after Queen Caroline's death, Byron felt that Ireland must no longer boast of being rid of reptiles. The poet exhorts:

. . . let her long-boasted proverb be hush'd
Which proclaims that from Erin no reptile
can spring—
See the cold-blooded serpent, with venom
full flush'd,
Still warming its folds in the breast of
a king!

*The Irish Avatar***

**The Fall of Robespierre*, II, II, ll. 264-67. Coleridge and Southey are joint authors of this drama.

***The Irish Avatar*, p. 203, ll. 97-100.

Ireland's boast that she had no snakes is a reference, of course, to the legend of Saint Patrick. The Saint is usually represented expelling serpents and other reptiles from the island with his pastoral staff or by holding a shamrock leaf. With George IV's appearance, Ireland's boast became an empty one: A serpent under the auspices of a king had re-entered.

Byron also associates a tyrannical government with the Hydra, a fabulous serpent of many heads and with prodigious strength to multiply. Expressing Byron's thoughts, Marino Faliero, a democratic Doge of Venice, compares the aristocracy in power to a Hydra which has been permitted to survive and to multiply its evils until it has corrupted all of Venice. So when the talented and courageous Doge is accorded many honors and asked if he would like to be king, he agrees, provided the people of Venice will share his sovereignty,

So that nor they nor I were further slaves
To this o'ergrown aristocratic Hydra,
The poisonous heads of whose envenom'd body
Have breathed a pestilence upon us all.

*Marino Faliero, Doge of Venice**

The democratic Doge considers political tyranny a many-headed serpent monster. Cutting off one head results in the formation of two new heads; riddance of one evil in the aristocracy does not insure against a multiplication of evil deeds. Aware that cutting off the head does not eradicate the trouble, the Doge advises:

I tell you, you must strike, and suddenly,
Full to the Hydra's heart—its head will follow.

*Marino Faliero, Doge of Venice***

In the same vein, Calendario, knowing of the evils of the aristocratic rulers, says that they deserve

such pity

As when the viper hath been cut to pieces
The separate fragments quivering in the sun
In the last energy of venomous life.

Marino Faliero, Doge of Venice†

The destructive power of the coil of a serpent often symbolizes the formidable power residing in a king's crown. Just as the serpent's greatest power of attack lies within its coil, so does a

*Marino Faliero, *Doge of Venice*, I, ii, ll. 449-52.

***Ibid.*, III, ii, ll. 358-59.

†*Ibid.*, III, ii, ll. 148-50.

king's most formidable power lie within his coronal. Wordsworth's poem *Dion* illustrates this particular serpent symbolism. Dion, the virtuous and honest son of Dionysius, an evil and degenerate man, falls victim to his father's plots. Seeing one day a woman resembling one of the Furies, Dion senses impending misfortune—which does turn out to be the suicide of his son—and orders the spectre out of his sight:

"—let me rather see
The coronal that coiling vipers make."
*Dion**

Plagued and beset by the evils attendant upon his father's lust for power as king of Sicily, Dion realizes that a tyrant's coronal is as potentially dangerous as a serpent's coil.

Hatred of institutional tyranny, as exhibited by kings and monarchs, led Shelley to denounce in the *Ode to Liberty* even the name "king," which should be written in the sand and, like a serpent's trail, blown away by the slightest stir of air. A lover of freedom and a staunch believer in the right of man to exercise his native impulses and desires rather than live according to the decrees of kings and other rulers, Shelley says that even though the word "king" is short and weak, it has the power to wield iron instruments inspiring fear in man and exacting deference. The poet exhorts free men:

Lift the victory-flashing sword,
And cut the snaky knots of this foul gordian word,
Which, weak itself as stubble, yet can bind
 Into a mass, irrefragably firm,
The axes and the rods which awe mankind;
 The sound has poison in it, 'tis the sperm
Of what makes life foul, cancerous, and abhorred.
*Ode to Liberty***

Priests and Priestcraft

When the Romantic poets, particularly the mystics Blake and Shelley, denounce kings and priests, they are denouncing all oppressors and autocrats in the spheres of government or religion. Innately noble and reliable, man can govern himself. Possessing a divine nature and the faculty of intuition, he is entitled to his

**Dion*, p. 528, ll. 82-83.

***Ode to Liberty*, p. 608, ll. 217-23. For discussion of a similar image—also from *Ode to Liberty*—see section III, *The Whole Man*.

own conception and interpretation of God; therefore, the Romanticists, having faith in the individual, refused to embrace an institutionalized God, based on the concepts of others. Blake and Shelley, particularly, felt that they could conceive the image of God and needed no priestly interpreters, who superimposed upon God their own limitations and biases. Priests, ministers, and rabbis then—interpreters of rigid, orthodox religions—were not acceptable.

One of the earliest instances in which ecclesiastics are denounced as serpents for their hypocritical presumptuousness as spokesmen for God occurs in the New Testament. Jesus admonishes the scribes and Pharisees to practise what they preach, or to set good examples rather than hypocritically preach about them: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"* Christ's denunciation of the Pharisees as vipers may be Blake and Shelley's heritage for their use of serpents as symbols of priesthood.

Blake's serpent is nearly always attired in rich and dazzling gems. This attractive external appearance disguising the evil within the serpent may be suggestive of the outward trappings and elaborate rites hiding the impurity of the priesthood. Blake may be expressing this parallelism in the following poem:

I saw a chapel all of gold
 That none did dare to enter in,
 And many weeping stood without.
 Weeping, mourning, worshipping.
 I saw a serpent rise between
 The white pillars of the door,
 And he fore'd & fore'd & fore'd,
 Down the golden hinges tore.
 And along the pavement sweet,
 Set with pearls & rubies bright,
 All his slimy length he drew,
 Till upon the altar white
 Vomiting his poison out
 On the bread & on the wine.
 So I turn'd into a sty
 And laid me down among the swine.

*I Saw a Chapel All of Gold***

*Matthew 23. 33.

***I Saw a Chapel All of Gold*, p. 87.

The "chapel all of gold," the "golden hinges," and the pavement "Set with pearls & rubies bright"—all symbolize the priests' love of exhibitionism and material splendor. They attempt to persuade man to accept them as authorities and interpreters of God's word. That the serpent "forced" the door open suggests the despotism of the priesthood in imposing upon man those ethical and moral codes antithetical to his natural impulses and passions. Religion then becomes a special bailiwick of the priests, who tyrannize over the multitudes.

Reminiscent of Blake's association of the priesthood with the serpent in their attempt to impose restrictions and beguile man into an acceptance of error, Shelley describes an Iberian priest:

... for in his breast
Did hate and guile lie watchful, intertwined,
Twin serpents in one deep and winding nest.

*The Revolt of Islam**

One of Shelley's most shocking serpent images protesting the evils of institutions is that comparing organized religion to a python. Reminiscing to Rosalind about Lionel's visions of faith and hope which he saw blasted, Helen names Power and Faith as two of man's enemies. The Christian creed, like a wounded python, still manages to move among men, trampling and deceiving them:

Gray Power was seated
Safely on her ancestral throne;
And Faith, the Python, undefeated,
Even to its blood-stained steps dragged on
Her foul and wounded train.

*Rosalind and Helen***

Blake was opposed to a tyrannical God and to tyrannical representatives of God. Blake could accept only a God of mercy, pity, and love; therefore, he must reject any spokesman who represents God as a cruel and destructive monster and who threatens to let loose a plague of horrible diseases and other misfortunes on man. In *Vala, or The Four Zoas*, the poet envisions a serpent setting himself up as the representative and spokesman of God, who, he says, made him in the image of man and appointed him to be the custodian and distributor of diseases to be used as curses in troubled times:

**The Revolt of Islam*, X, xxxii, ll. 4076-78.

***Rosalind and Helen*, p. 178, ll. 699-703.

The Prester Serpent runs
 Among the ranks, crying, "Listen to the Priest
 of God, ye warriors;
 "This Cowl upon my head he plac'd in times of
 Everlasting,
 "And said, 'Go forth & guide my battles; like
 the jointed spine
 "Of Man I made thee when I blotted Man from
 life and light
 "Take thou the Seven Diseases of Man; store
 them for times to come
 "In storehouses, in secret places that I will
 tell thee of,
 "To be my great & awful curses at the time
 appointed.'"

*Vala, or The Four Zoas**

Blake's choice of title for a serpent who presumes to speak for God is significant. The word "prester" means "priest" or "venomous serpent," and may point back to Prester John, a legendary priest and king of the Middle Ages, who was a lover of wealth, power, and conquest.

Shelley, too, denounces the hypocrisy of God's self-appointed representatives, who pretend to be disciples of mercy and charity and beguile man with their venomous lies. *The Revolt of Islam* is a narrative of oppression, a condition enslaving and debasing man. And among these oppressions, which man is attempting to throw off, are the "religious frauds by which they have been deluded into submission."** Shelley is impatient with priests who frighten man into submission by presenting God as an unmerciful tyrant, eager to punish souls and, thus, feed His wrath. In *The Revolt of Islam*, the priests present God as a wrathful God, waiting for Judgment Day to come; but, in the meantime, the priests, presuming to appease the wrath of God until Judgment Day, gather human souls for the devils of hell. Thus, they present God as unmerciful and sadistic, intent on making sure that man has no respite from suffering:

And Priests rushed through their ranks, some
 counterfeiting
 The rage they did inspire, some mad indeed

**Vala, or The Four Zoas*, VII, b, pp. 325-26.

**Preface, *The Revolt of Islam*, p. 32.

With their own lies; they said their god was
waiting
To see his enemies writhe, and burn, and bleed,
And that till then, the snakes of Hell had need
Of human souls:—three hundred furnaces
Soon blazed through the wide City, where, with
speed,
Men brought their infidel kindred to appease
God's wrath, and while they burned, knelt round on
quivering knees.

*The Revolt of Islam**

Shelley felt that many crimes are committed in the name of religion. Afraid of a punitive God, as the priests represent Him, man descends into a grovelling form. To Shelley and Blake, only a God who encourages man's natural dignity and divinity is acceptable, and this God is the quintessence of mercy, forgiveness, and love.

In *Milton*, Blake again uses the serpent to symbolize hypocritical priestercraft. Satan himself is now presented as a priest. Leutha, having lost her spiritual nature and become a captive of the senses and materialism, acknowledges herself as a priestess in the service of Satan, the high priest, who is

Cloth'd in the Serpent's folds, in selfish
holiness demanding purity
Being most impure.

*Milton***

Satan and the priests are hypocrites in that they avow holiness but are unholy. They punish and are destructive to man's eternal spirit. Orthodox ethical and moral codes demand the impossible, turn people into hypocrites, punish their failures, and then extend the cloak of mercy, which is an act of purity to cover impurities. Man is forced outwardly to conform while inwardly the spark of divine light gutters and fails. The less light man has within his soul, the more he tries to impose his narrow and constricting ideas upon others.

As a priestess in the service of the high priest Satan, Leutha describes her own acts as the stings of the serpent. Like priests and serpents, Satan and Leutha do harm while pretending benefit. Leutha analyzes her evil power:

**The Revolt of Islam*, X, xlv, ll. 4189-97.

***Milton*, I, 13, p. 388.

To do unkind things in kindness, with power arm'd
 to say
 The most irritating things in the midst of tears
 and love,
 These are the stings of the Serpent.

*Milton**

The phrase "serpent temples" occurs rather frequently in Blake's poetry. A temple, or church, artificial and of material splendor, is the manifestation of God as apprehended by reason and the senses of man embracing a materialistic world:

The Serpent Temples thro' the Earth,
 from the wide Plain of Salisbury,
 Resound with cries of Victims.

*Jerusalem***

Such temples belong to religions that are formulated by self-appointed spokesmen of God, who victimize and imprison man rather than liberate him. The word "temple" refers also to castles of kings, who like the priests, stress the worldly and temporal rather than the spiritual and eternal:

In thoughts perturb'd they rose from the bright
 ruins, silent following
 The fiery King, who sought his ancient temple,
 serpent-form'd,
 That stretches out its shady length along the
 Island white.

Europe†

The phrase "serpent-form'd" means a temple formed or built by serpent-like priests and kings and in this particular image may also suggest the sprawling length of the king's castle. In their desire to dazzle and subjugate man, government and religious institutions emphasize elaborate physical expression of an impoverished spiritual condition.

Blake's words when he was approaching death are a terse and accurate summary of the attitude of the Romantic poets toward any institution, denying the individual the opportunity to govern his own thoughts and actions. Writing to a friend about the death of another friend, Blake philosophizes:

**Ibid.*, I, 13, p. 388.

***Jerusalem*, IV, 80, p. 542.

†*Europe*, p. 215.

"Flaxman is Gone, & we must All soon follow, every one to his Own Eternal House, Leaving the delusive Goddess Nature & her Laws, to get into Freedom from all Law of the Members, into The Mind, in which every one is King & Priest in his own House."^{*}

Recognizing life as the time when the physical is in control, Blake envisions death as man's liberator. The spirit, liberated from the body and its subjection to delusive forces, becomes its own king and priest. This is the only concept of king and priest which the Romanticists—notably Blake and Shelley—could accept.

V. SUMMARY AND CONCLUSIONS

A study of the serpent's role in the imagery and symbolism of the major Romantic poets provides a surprisingly complete and accurate picture of the significant characteristics of the Romantic movement. No animal could have represented more adequately than does the serpent both the sensuous and spiritual worlds not only of man but also of all of nature.

The intuitive imagination of the Romanticists discovered a whole new world of nature and man, both of them vibrant with life. Shedding the old skin of eighteenth-century restraints and restrictions, the Romanticists began life anew, revolted against the old and stagnant, wound their way in and out of the natural world, and discovered the supernatural, mythological, and spiritual worlds. Their eagerness to delight in the senses, to nourish their spirit, to reclaim their kinship with animal and plant life—in fact their curiosity to rediscover themselves and a lost world—explains the vibrancy of their imagery, especially powerful in its visual, tactile, and kinesthetic appeal. The imagery of the Romantic poetry, like the poets themselves, pulsates with movement, color, and eagerness. The symbolism of Romantic poetry is as abundant and varied as its imagery. Symbolic interpretations of Romanticism are mirrored in the symbolic interpretations of the serpent. In brief, a study of serpent imagery and serpent symbolism in Romanticism provides a survey of the outstanding characteristics of Romanticism.

Serpent imagery in the major English Romantic poets—Blake, Wordsworth, Coleridge, Byron, Shelley, and Keats—may be classified into six categories: the serpent compared with man's emotions; with man's physical and mental attributes; with the whole man; with areas and aspects of human life and experiences; with

^{*}Blake's *Complete Poetry and Prose*, p. 927.

natural phenomena and man-made objects; and, finally, the serpent presented as mere animal or as pictorial detail.*

Conclusions in reference to the number of serpent images in the major Romantic poets are meaningful in terms of their complete works. Listed in the order of quantity of total work produced, Wordsworth and Byron are first, then Shelley and Blake, next Coleridge, and last Keats. Although Wordsworth is probably the most voluminous of these writers, he has relatively few serpent images. Shelley has the greatest number, Blake and Byron are next, Coleridge follows, and then come Keats and Wordsworth.

Shelley not only has the greatest number of serpent images but also uses the serpent in the widest gamut of meaning. Shelley emphasizes no one image category and is well represented in all six of them. This rather even distribution is not surprising when one remembers Shelley's use of the serpent to represent opposites and his ability to reconcile irreconcilables. The six classifications selected best fit Shelley's poetry. His serpent has movement and visual appeal but is achromatic rather than chromatic.

Blake has the second largest number of serpent images. His poetry yields many images for the category depicting the whole man as viperous. Because of the highly symbolic nature of his poetry, an abundance of his images are also pure pictorial detail when considered only for their overt and stated meaning. His interest in art doubtlessly accounts for superiority in pictorial detail. Blake stresses visual appeal even more than Shelley does and nearly always presents the serpent richly attired in brilliant colors. The colors, however, are used artificially. Rather than present the serpent with variegated skin, Blake depicts it as studded with rare, resplendent gems and stones and wearing a crest of fire. Blake's serpent exhibits violent, exaggerated movements: It is monstrous, lashes its tail, catapults through the heavens and abysses, and in general moves as if being hurled by some external or outside force. Generally his serpent is combative and seems to participate in crises of cosmic proportions. Even though he deplores the lamentable condition to which the senses reduce man, Blake places great emphasis on sensuous images. His serpent is nearly always sensuous and greedy.

*Other breakdowns of serpent imagery are, of course, possible. There could be, for example, a classification according to subject matter, such as history, mythology, politics, and religion; another could be a classification according to the senses stimulated, such as the visual, auditory, olfactory, gustatory, tactile, and kinesthetic.

Byron's poetry yields the third largest number of serpent images. The poet uses the serpent frequently to portray man and areas and aspects of human life and experiences. Few of his serpent images fall into the categories of natural phenomena and pictorial detail. Byron's interest in social activities is reflected in his dramas. Because the serpent is conspicuous in his dramas, one gets the feeling that Byron's serpent is human—erect and speaking. His serpent is emphasized for its venom and sting more than for color and muscular movement.

Coleridge emphasizes the serpent to characterize the whole man but disregards the serpent in his descriptions of natural phenomena. The poet often uses the serpent in his dramas, where the characters, like Byron's particularly, call one another serpents. Coleridge also emphasizes the snake's evil eye, a highly dramatic attribute, which the poet himself was proud of possessing. Generally Coleridge's snakes are colorless. A notable exception is the beautiful water-snake scene in *The Rime of the Ancient Mariner*. When one remembers this colorful description and the "bright green snake" in *Christabel*, he is inclined to characterize Coleridge's serpent as colorful, but generally this is not true.

Keats' poetry yields serpent images for all classifications, though the serpent is almost never used to describe areas and aspects of human life and experiences. Not concerned with social problems but with the questions of sensuous delight and beauty, Keats stresses the brilliant color and writhing movement of the serpent. This emphasis gives the serpent sensuous appeal, so vivid that the poet's delight is easily captured. A perfect example of this infectious delight is *Lamia*, the most extensive Romantic poem having serpent imagery at the core.

Wordsworth's serpent images reveal a strong interest in natural phenomena. Few of his serpent images deal with emotions, and areas and aspects of human life and experiences. Wordsworth's poetry pays tribute to the trees, flowers, mountains, lakes, and valleys and creates a quiet, tranquil mood. The serpent is not usually part of this mood. But when the serpent does participate in a scene of innocence, harmony, and love, the result is a magnificent portrayal of Wordsworth's pantheistic doctrine.

Symbolism is difficult to classify because of its highly interpretative character. It is understandable that symbolism, which deals with esoteric meaning, is more difficult to classify than imagery,

which deals with exoteric meaning. Like serpent imagery, however, serpent symbolism can be broken down into acceptable categories. The specific problem was to decide which symbolic interpretations of the serpent are primary and which are secondary. For example, the same serpent image can be interpreted as symbolic of imagination, pantheism, or sexuality. Sexuality is not used as a category in this dissertation. T. R. Henn, however, in *The Apple and the Spectroscope* does include it, at least as a subcategory under the breakdown he suggests: traditional, personal, archetypal, and Freudian.

There are many ways one could classify serpent images according to the symbolism interpreted. Here they are divided into five categories: the serpent as symbol of idealism (imagination, benevolence, pantheism); as symbol of the Fall of Man (serpent as beguiler, woman as serpent-beguiler); as symbol of materialism (analytic reason, empiricism, sensuousness); as symbol of man against man (enmity, literary criticism); and as symbol of institutions against man (kingcraft, priestcraft). All the images are not classified symbolically, but representative images are discussed in each category. Conclusions drawn about serpent symbolism begin with general statements about the category and continue with references to the individual poets.

It is not surprising that the category "Idealism" reveals a significant role of the serpent. Being idealists, the Romantics discredit the visible world about them and by the use of their imagination penetrate a visionary world of truth, beauty, and goodness. What more effective way of expressing faith in a better world than by presenting the most sinful of animals as sinless, beautiful, and divine? Here, Shelley makes the most significant use of the serpent as symbol of this idealistic world. This is not surprising when one observes that Shelley gives the serpent the widest range of meaning and is most successful in reconciling irreconcilables. Wordsworth, the great nature-lover and believer in the participation of all life in the all-pervading divinity, is rather prominent in this category. Keats, the apostle of beauty, also recognizes the serpent as contributing to the good of the world. Coleridge and Blake, however, nearly always present the snake as evil and, therefore, generally exclude it from their ideal worlds. Byron's serpent in many instances is admirable for its retaliatory nature

but can hardly be recognized as benevolent. Neither Byron nor his serpent ever turned the other cheek.

The category "The Fall of Man" discloses significant comments on the poets and their beliefs and attitudes. Byron and Blake are the most concerned with man's banishment from heaven and are reluctant to forget the serpent's alleged crime in the Garden of Eden. These two poets build many images on the concept of the serpent as beguiler. Byron, Shelley, and Keats present woman as a convert of the serpent and equally adept in the art of tempting man. Blake, however, generally presents man as a serpent lustng for power, possessions, and woman; he does not generally represent woman herself as the serpent-tempter of man. Coleridge is aware of the association between the serpent as a beguiler and woman as a serpent-beguiler, but his most famous example is that of a woman bewitching another woman rather than a man. Woman as a serpent-beguiler does not appear in Wordsworth's poetry.

It is natural that the category "Materialism" brings into the foreground the poet so dissatisfied with the condition of man and the perceptual world that he cannot forget for long the causes of such sordidness. Blake is by far the most outspoken opponent of materialism and its sources—analytic reason, empiricism, and sensuousness. This may be in part due to his closeness to the eighteenth century and its emphasis on rationalism and the senses. Blake cannot see any spiritual value in nature; it is materialistic and deceives man into an acceptance of the material. To some degree, Shelley and Coleridge deplore materialism and its aspects but do not use the serpent to symbolize this philosophy to the great extent that Blake does. At times, Wordsworth also deplores the "meddling intellect" but not in terms of the serpent. Byron, though often rationalistic and sensuous, does not express himself in this area. Keats at times complains about analytic reason but generally does not concern himself with this problem.

The category "Man Against Man" gives insight into the major Romantic poets and their concern with tyranny and injustice among individuals. All the poets use expressions denoting enmity among men. In their poetry, one of the most frequently hurled invectives among enemies is "you viper" or "you serpent." Favorite derogatory descriptions are "a venomous tongue," "an evil eye," "a defiling breath like that of the basilisk," "envenomed

fangs," "a stinging tail," *ad infinitum*. The serpent more than any other animal is used to describe malevolent human beings or to express hatred among men. Shelley's serpent images denouncing literary critics are interesting examples of a poet's proclivity to reduce unpleasant men to the level of serpents. Byron, Shelley, and Coleridge use the serpent most frequently to describe the enmity between individual men. Blake, particularly in his prophetic poems, appears to be presenting enmity between individual men, but in reality the enmity is between psychological and philosophical systems. For example, he personifies the struggle between the spiritual and the physical, the intuitive and the rational, and the infinite and the finite.

The category "Institutions Against Man" gives a glimpse into all the poets except Keats, who was preoccupied with worlds of mythology and beauty. Kings and kingcraft at one time or another are denounced by Blake, Byron, Shelley, Coleridge, and Wordsworth. Priests and priestcraft are attacked vehemently only by Blake and Shelley. Coleridge implies a denunciation of priests in one image. By "priest," he means any man holding a scourge of power in one hand and the *Bible* in the other. Blake and Shelley are the most vociferous in their protests. Constantly upholding the right of the individual to give expression to his own impulses, thoughts, and convictions, these two poets are relentless in their attacks against the serpentine restraints of institutions.

Literature and art, in general, are abundant in symbols because the creative man is aware of the conflict between conscious and unconscious forces. He realizes that man must reconcile the antagonism between these opposites in order to achieve unity and harmony within himself and with the universe. This reconciliation requires an expression of both the conscious and unconscious. The unconscious does not express itself by words but can be recognized only through symbols. These symbols, however, do not always mean the same thing to every individual. Ambivalent attitudes prevail between individuals and within each individual. This ambivalence explains the multiple and opposite interpretations of the same symbol.

And one of the most provocative symbols is the serpent. Wingfield Digby discusses the significance of the serpent, which, like all powerful symbols, contains within itself its own opposite. This

quality makes the symbol difficult for analytic reason but easy for the intuitive imagination to apprehend. This author observes:

The serpent is primarily the symbol of the infinite locked up in the finite; the image of the misconception of the part as the whole. The finite thinks it can contain and comprehend the infinite, the part the whole. So long as there is this thought, this misconception, the serpent is the subtle deceiver. Or stated in kinetic psychological terms, the libido or life-energy is the great tempter.*

The six major English Romantic poets found the serpent an extremely interesting symbol in their efforts to probe the unconscious and give to themselves and the world a better understanding of the meaning of life.

Blake, the harbinger of Romanticism, was a man of many talents and interests. He was an engraver, painter, poet, and mystic with a keen interest in religion, psychology, and philosophy. Blake is an outstanding poet of symbols, and throughout his works he uses the serpent to symbolize materialism and rationalism, antagonists of the spiritual world. He is a visionary who abhors any and all unfair authorities.

Wordsworth, the poet of the universal and everyday world of landscape and nature, spoke clearly of nature's tranquilizing and ennobling influence and revived an interest in mythology. Originally rebellious against shams and injustices of the man-made world, Wordsworth, the pantheist, became in his declining years more orthodox and traditional. His serpent plays no momentous roles and engages in no heroic actions and, like the poet himself, is generally peaceful and calm.

Psychologist, metaphysician, and scholar, Coleridge had a strong interest in the strange and supernatural. With the use of the serpent and the help of his unconscious, he conjures up at times the fantastic and magical. The serpent is valuable to Coleridge the literary critic, also. He uses the serpent in his definition of a legitimate poem, which carries the reader along smoothly and pleasurable from one idea to another, each idea containing the power to move the reader to the next idea:

Like the motion of a serpent, . . . at every step he pauses and half recedes, and from the retrogressive movement collects the force which again carries him onward.**

*Digby, George Wingfield: *Symbol and Image in William Blake*. 1957. P. 23.

**Coleridge, Samuel Taylor: *Biographia Literaria*. Ernest Rhys, editor. 1934. XIV, 165.

Forceful and sweeping, Byron with an all-too-realistic understanding of humanity was both a rationalist and a romanticist. Generally, he was a romanticist of his own age rather than a past age, a poet of humankind. Byron was sentimental and cynical, romantic and retaliatory, humorous and satirical. Often pessimistic and incisive, but usually buoyant, he endowed his serpent with the same qualities.

A confirmed poet of revolt, Shelley was idealistic and mystical. His poetry often creates an ephemeral and ethereal world, growing out of imagination, intuition, and feeling. His imagery is outstanding and all in all his symbolism is the most balanced, inclusive, and varied of the major Romantic poets. Shelley's serpents run the gamut from good to evil, from spiritual to physical, and from the plain, ordinary snake to the fabulous amphisbaena, which appears to have two heads and to move in both directions at the same time.

Keats, the apostle of beauty, lived in the worlds of mythology and sense appeal. His imagery is sensuous and radiantly alive. Eager to present the object itself, Keats submerges his own personality in his exquisite description and enables the reader to get the feel of things. Among the many objects he focuses upon in his poetry is the serpent in one form or another.

These biographical sketches of Keats and the other Romanticists and their serpents are a meaningful glimpse into the whole Romantic movement, which Douglas Bush summarizes beautifully:

The Romantic movement involved . . . a change from a mechanical conception of the world to an enthusiastic religion of nature, from rational virtue to emotional sensibility, from Hobbesian egoism to humanitarian benevolence, from realism to optimism, from acceptance of things as they are to faith in progress, from contentment with urban civilization to sentimental primitivism, from traditional doctrines of literary imitation to conceptions of the naive and original, from poetic preoccupation with the normal, the true, and the actual to dreams of the strange, the beautiful and the ideal.*

Vibrating with the spirit of revolt, the major English Romantic poets and their movement provide an abundance of serpent imagery and symbolism. An examination of this serpent imagery

*Bush, Douglas: *Mythology and the Romantic Tradition in English Poetry*. 1937.
Pp. 43-44.

and symbolism makes the "collegiate philosopher's" assertion that the serpent was the "founder of Romanticism" seem less of an exaggeration.

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SOME ASPECTS OF THE PSYCHODYNAMICS OF SOCIAL DANCING IN RELATIONSHIP TO SUBLIMATION AND REGRESSIVE BEHAVIOR

BY HARRY PERLOWITZ, M.D.

Against the backdrop of fate life shows at its noblest and most endearing. Its glory is in its doom. The inexorable truth is the Music to which all the arts move, in Rage or Delight, with proud or dancing step.¹

JOHN HALL WHEELOCK

The impact of social dancing on society is presently undeniable, for its effects have penetrated homes, colleges, resorts, public malls and, certainly, the human mind. Why? Why will a busy business man or a college professor spend an evening displaying bodily movements when pressing problems are on hand? Merely to say that they enjoy this particular form of pleasure should bring out the thought that there must be an inner craving for this activity. Conversely, why is another business man or college professor not motivated by this need? One may conclude rightly that through the mechanism of attention, positive or negative cathexes predetermine the motivational result.

The discussion to follow will be especially concerned with the adult. The reader should note at once that this paper does not refer to "spiritual" forms of dancing. What is referred to here is commonly called modern social dancing.

Dancing schools for social dancing have become one of the most patronized industries in America.² In 1957, approximately \$150,000,000 was spent in this country to learn this art and it may be assumed that the amount, since then, has greatly increased. The existing schools receive their revenue basically for expounding particular concepts for proprioceptive integration in the teaching of specific bodily motions, in order to attain a particular kind of pleasure. That the ultimate goal of pleasure for any dancer is experienced and felt as satisfaction cannot be denied; but it is recognized that this does not explain the dancer's ultimate motivation, in which unconscious sexual pleasure can be adulterated with considerable anxiety. The dancer is motivated by his needs, in the initial attainment of dancing satisfaction, resulting in associated

feelings of fear, guilt, inferiority, anger, aggression, joy, pride and pleasure.

The motivation is consciously felt, unconsciously prescient, and suffused with conative activity, resulting in conflicts between its conscious and unconscious strivings. This is a concept of causality, whereby reactions to behavior-bearing repressions terminate in subjective feelings based on id-ego-super-ego conflicts. The repressed content associated with dancing is laden with primitive forbidden needs, which may or may not be acceptable to the dancer's ego ideal. The dancer comes face to face with the resulting inhibitions, as if each need were a painful, specialized liability to overcome; he places himself in danger of an attack on his own self-esteem, thus manifesting objective behavior from a mild form of anxiety to the most extreme degree of panic. In the majority of cases, the acts that ensue are mediated in relationship to the demands of society and the needs of the individual. Thus, after repeated attempts, the dancer masters his anxiety by liberating his imprisoned libido through the gradual release of the energy associated with sexual repression.

The unconscious response is in accordance with Wilder's "law of initial value."³

All persons, according to this law, have pre-stimulus levels governing their responses to stimuli—levels based on psychic evaluations derived from perceptions of reality, conceptualized and retained in the unconscious. The greater the painful memories of particular childhood events, the more refractory are perceptions of similar events, the less painful the memories, the less refractory are perceptions of such events.* Perceptions of the dancing state and their conceptualization will have significant meanings in their conative generalizations, which are different in individuals in accordance with their repressed unconscious refractoriness, and consonant with the law of initial value.

Thus, it is less anxiety-provoking to dance alone than with a partner of the opposite sex; for, in dancing alone, the affective response of guilty fear is lacking, as there is no external stimulus

*Wilder describes the "Law of Initial Value" as a "purely empirical law, for the time being," according to which the higher the unconscious initial level, the "smaller the tendency to rise on function-raising stimuli, the greater the tendency to drop on function-inhibiting stimuli." The relationship has been found to be logarithmic; when the initial value rises in arithmetic proportion, the response rises in logarithmic proportion.³

to act on the pre-stimulus level. The conative, narcissistic, "euphemistic" play of dancing alone is finite in its pre-stimulus level, in contrast to the dancer who suddenly encounters an unforeseen audience, with the result of an immediate change of the pre-stimulus level and an affective response. Again, if the pre-stimulus level is low or lacking, the individual may regress to overt amoral tendencies, obtaining sexual gratification through closeness to his partner, with little or no anxiety. However, with a highly refractory pre-stimulus level, amoral behavior can follow only at the expense of severe anxiety, and is, therefore, not attempted. Withdrawal from the dance results.

At times, even though amoral tendencies are not controlling, it must be recognized that the position of dancer-to-dancer is one of a partial-to-complete embrace and, in itself, could result in a severe state of anxiety caused by the unconsciously felt threat of being sexually attacked or by the unconscious impulse to make a sexual attack upon the partner. This often leads a dancer to withdraw completely from the dance; and an attempt is subsequently made to reverse his withdrawal by teaching him. Teaching is a substitute-play with a more adaptive partner-surrogate, who, by initiating and setting the dancing positions, will more properly care for the pupil's needs, in order to abort his previous guilty fears. The teacher acting as the mother surrogate, "controls" his movements; the teacher is like a mother who acts as a child's guiding super-ego; although there may be situations to cause an increase of the dancer's anxiety, especially when the teacher is immature and makes seductive overtures to the pupil.

Dancing, therefore, is seen as an important discipline in psychodynamic integration, and it implements the self-regulatory system with increased power to bring about its sexual effacement. To each dancing partner, there is a pre-stimulus response to perceptual forces, with the modus operandi differing, in relationship to predetermined psychic absorption. Stimuli can cause a change from negative to positive cathexes or the reverse, and when the positive is achieved, can give rise to joy, pleasure, pride and affection. The negative may result in guilty fear, feelings of inferiority, boredom, frustration, and partial to complete inhibition of action. Accordingly, dancing portrays sublimated or regressive goals.

The phenomenology and psychodynamics of dancing begin with the sounds of the music. Tonal variations and timing are perceived through auditory introjection and become suffused with the feeling-tone or pre-stimulus level of the unconscious. Simultaneously, as the music becomes linked to the pleasure-pain feelings of the ego, these pleasure-pain forces result in propulsive and retroulsive kinetic movements. Reaction formations follow in the dancers, resolving interplays of negative and positive cathexes depending on pre-stimulus values so that acquiescence to or negation of the dance follows. With a positive directing ego, the dancer steps to the floor and may at first synchronize his affect by movements of his entire body, associated with a particular kind of skill, balance and gracefulness. These kinesthetic responses accompany powerful visual, auditory and vestibular stimuli, as evidenced by ocular movements, acuteness of hearing and positional needs in dancing. Conversion hysteria symptoms are frequent, acting as defense automatons, and are seen in the form of hemi-facial spasms, blepharospasms, saltatory spasms and in the form of skipping and jumping movements. Tics involving extensors, adductors and flexors are common concomitants.

In our cultural milieu, it is the male who seeks out his partner at the beginning of the dance. The positional mien is determined to a large extent by the male but it is not unusual for the female to adjust herself to allow the adapted relationship to suit the team. The position chosen by the male is a particular position and is especially modified by the law of initial value. There are, therefore, many positions that he adopts in relationship to his partner. These positional states yield an outlet for guilty fear, shyness and anger as the dancers are "threatened" by their partial embrace. Instead of these repressed traits being suppressed they can be channeled in vigorous arm movements during various "throw-outs" and in foot movements during solo interludes. For example, during the mambo, one often clowns, portrays movements of throwing an object at his partner, expressing repressed anger, and projects painful repressed love, with foot movements, and sublimates it with pleasurable feelings. In the cha cha, the dancer commonly stamps his feet three times, then steps forward and then backward—all in an obsessive-compulsive manner. The "three" is symbolic of the sexual need, the forward step signifying, "I wish I could have you," and the backward step, "I must

not have you." In the unconscious, this feeling—recalling the Oedipal situation—is painful; in the dance, pleasurable.

In the fox trot, one often dances with marked muscular tension—a sort of holding back to protect one's honor and self-esteem. When this dance is repeated often, the dancer begins to experience relaxed composure and the warmth and pleasure of human relationship. Not only is the dancer reacting to his partner, but he is reacting, to a great extent, to the music as well. This in itself often determines his motivation and at times may evoke destructive tendencies. "These tendencies are normally controlled by libidinization of technics, but occasionally the primary destructive tendency breaks through."⁴ Furthermore, "abnormality appears only when the destructive tendency forces the performance beyond the bounds required for egosyntonic functions so that a destructive rather than a constructive result obtains." With a negative-directing ego, immoral and unethical behavior become manifest, resulting in a regressive rather than a sublimating performance. There are many positions that the male pursues in relationship to his partner. His forward step is in relationship to the pitch, harmony and rhythm of particular sounds.

If a motivated group is studied, it is found that there are those who will and those who will not take a partner to dance in response to the music. Those who do not respond are the very ones who particularly want to dance and would have little difficulty in finding partners. The reason for these motivations is found in applying our knowledge to the contexture of music—its arrangement and constitution—wherein are the meanings of the cathexes revealed. Those meanings are to be found in the origins and peregrinations of particular musical sounds that affect mentation and the emotions in a particular way, resulting in individualized body movements during the dance.⁵ There are those who believe that musical sounds first arose from blowing through a pipe pierced at definite lengths and others who maintain a firm belief that the origin of these sounds was in excited speech. "It [music] can be regarded as excited speech, imitation of the sounds of nature, an abstract set of symbols, a baring of emotions, an illustration of interpersonal relationship, an intellectual game, a device for inducing reverie, a mating call, a series of dramatic events, an articulation of time and or space, an athletic contest or all of these things at once."⁶ What probably is most important in relation to the

dance is the interpretation of music as sounds derived from excited speech.

Careful study, by the inspection of its qualities, shows that music may be considered the sublimated or regressive bearer of parental speech, and that its expressions result in particular kinds of behavior to correspond with the unconscious mental mechanisms that the music activates. Bela Bartok, in his book on Hungarian folk music, draws a distinction between two kinds of folk music that is found to have fascinating applications to jazz.⁷ Bartok draws a line between what he calls *parlando-rubato* music and *tempo-giusto* music. "We can roughly translate these terms as 'speech inflected' and 'rhythm dominated.' In the first, *parlando-rubato*, the melodic accents create a free and highly flexible rhythmic pattern, like the accents of speech. In the second, *tempo-giusto*, the melodic accents form a fixed regular pattern like that of dance." In terms of the present discussion, the *parlando-rubato* is the repressed infantile absorption of parental speech and the *tempo-giusto* the fixed patterns of speech. One reacts to particular music in accordance with the law of initial value. Roughly, the dancer responds to it in terms of inhibitions and acceptations derived from parental authority. As repressed feeling tones are products of parental identification, and have a pronounced effect upon affect, and as music has a pronounced effect upon affect, the following formula becomes justified: Excited speech=Variations of normal speech=Music=The introjection of parental (musical) speech=The affect of repressed excited speech=The super-ego, polyvalent feelings about the parents=The parentally introjected refractory state in the unconscious which governs the law of initial value.

It is now conceivable that each particular movement that the dancer displays is performed by automatic inductions in the unconscious as a result of the particular kind of music that is available. With each movement, each dancer develops particular feelings and thoughts. Psychophysiological, psychosomatic, and psychoneurotic phenomena may result. If one bears in mind that inanimate objects are often substituted for animate objects when consciousness is deflected, music, the inanimate sound-object acting as the parent, yields neutral, abject or affable moods with its conative ties. It is obvious that the resulting affect is the conflictive expression between inhibitive drives and the moral

and ethical parental identification. Music, therefore, acts as an automatic inductor to the unconscious, producing an inevitable reaction tie in its conductive release. In the strains of music, is the polyvalent motivation for dancing, resulting in normal, regressive and sublimating behavior. "While the id which is identified with the instincts is affected by music on a biological level, the super-ego is affected on a higher social and cultural level."⁸ The writer is in complete disagreement with Altschuler who states: "The super-ego, too, is accessible as far as music is concerned because unlike the sphere of thought and speech, music creates no feelings of guilt."⁹ In view of what has been said already, it is worth while to quote Gutheil:¹⁰ "The trouble with music therapy is that everyone believes in its curative potentialities; it is the scientific proof that is still missing. This reviewer, grateful for having been quoted by several contributors, has, in his modest observations on music therapy repeatedly emphasized the need for such scientific proof. In view of the fact that music—if used scientifically—can serve as a mass-therapeutic medium as well as for the benefit of the individual, such expectations are more than justified. The public should be aroused to this end so that more funds can be made available for research in this field. Exaggerated claims have the opposite effect. The public thinks it has already obtained a workable method. In reality, whatever progress has been achieved, was accomplished, in most cases, through individual initiative and individual investment of time, effort and imagination."

The present writer maintains that music, especially as it pertains to dance music, conduces to variable motivations depending on biologic and psychophysiologic laws (note the law of initial value), and that the resulting motivations are caused by the affect produced by the music.

In one example of motivation, when the dancing partners have taken their first step, the left hand of the man holds the right hand of the woman with his arm in abduction, the forearm partially pronated and the hand slightly flexed. The partners stand in juxtaposition, slightly separated, their trunks, heads and knees slightly flexed. This is considered the appropriate position in conventional social dancing. In another type of motivation, especially during slow dance music with slow movements, and especially among teen-agers, the dancing position becomes modified by a

lesser distance. The female may rest her head on her partner's left shoulder—may rest her right cheek on his right cheek and each may become completely unaware of the other's presence—the man moving by automatic induction to the musical strains. As the dance continues, the degree of polar tension existing in the interactions of their greatest needs will determine the vicissitudes of the dancers' positions. It is certainly not unusual for positions to change with each partner's need. In the one just described, narcissistic behavior¹⁰ by each partner is not unusual. Their libido is not in the direction of loving but in that of being loved. Each pictures the partner as one who was once part of himself, and each may emanate feelings in loving what he is himself—what he once was and what he would like to be. The force of the libido vacillates frequently in its vicissitudes, in response to the music or to speech by a partner. Thus, either partner may be swayed to considerable verbosity (as an act of sucking) or excuse himself to run to the bathroom. "Their [oral erotic people's] longing to experience a gratification by way of sucking has changed to a need to give by way of the mouth. Thus one finds in them a neurotically exaggerated need to urinate which often appears at the same time as an outburst of talking or directly after it."¹¹

A partner will often have an urge to or actually bite into, the neck or ear. Thus M. S., an anal-oral type, had the urge to bite into and "devour" his dancing partner (cannibalism); this man had strong ambivalence toward his mother and projected his sexual needs during the dance. N. R., a single woman of 28, revealed various vicissitudes that instincts undergo during the dance: "I felt he had an erection and I pulled away from him. I continued to dance with him and allowed him to come close to me and I tried not to be afraid but I couldn't. Even though I wanted him to get close to me I sort of hated him for what he was doing." This changing of love into hate is an example of a transformation of an instinct into its opposite and furnishes an excellent example of a sexual vicissitude. Furthermore, when the stage of primary narcissism is "invaded" by an object the contrary attitude to love, that is, hate, develops.

The libido in an anal character may regress to oral behavior. J. K. had an obsession to bite into his dancing partner's neck and he did. Analysis revealed that this partner reminded him of his rejecting domineering mother on whom he would like to

revenge himself by cutting off her imaginary penis (neck—penis). Furthermore, masochistic behavior followed the biting when he abstained from dancing. By attempting to feel his partner's genitals (vulva) and breast, he had hoped to see her genitals and in turn have her see his. He thus made himself the object of a sexual need—attaining narcissistic pleasure in ejaculating (regressive behavior). As this patient continued to dance, this feeling resolved, and "This is when I really enjoyed dancing." Analysis succeeded in resolving his auto-erotic behavior; and, through his transference to the therapist, his psychic determinants to unacceptable impulsivity gradually disappeared.

There are, of course, many positions that dancers assume that have an unconscious aim resulting in hysterical amnesia and amnesia which are equivalent to catathymic amnesias. In the "conditioned person," a "taught position" is the usual rule, as repression is bypassed, and the resulting psychic determinisms play their parts in delineating cultural and non-cultural behavior. Many bizarre positions are assumed by dancers, however, as reaction formations which are motivated either to escape super-ego punishment or to assume a "moral" relationship in the presence of a weak super-ego. Thus, it is not unusual for partners to dance with hips in extension—to avoid genital approach—in contrast to the position of pelvic contact—or to dance face to face, like infant and parent, or to dance with hands markedly extended or the feminine chin secure on the shoulder of the male partner, as if in shame. These are in contrast to the couple who display innumerable gyrations and are perfectly conscious of their pleasurable feelings. One needs only to attend a dance session to note further social and socially accepted positions for the attainment of satisfaction—either masochistic or sublimated. Whatever the positions may be, the needs of the partners are met; and by humming, whistling and whispering; the aim for satisfaction may be enhanced as Ferenczi puts it "in the direction of . . . [a person's] disposition, and the 'ideational identity' be followed by the 'satisfying perceptual' identity."¹² In this way each partner may enjoy the infinite satisfaction of his psycho-sexual desires.

The discussion thus far has concerned the facts that the dancers' motivations depend on (1) the quality and quantity of the music, (2) the law of initial value and (3) the skill of the dancers. The female partner must take due recognition of her partner's

reactions; and the male partner, performing in the framework of cultural acceptances, finally dances as a form of sexual sublimation. In this initial hedonic self-regulating automatism, the music, acting as the parental motivating force, is present to cause intermittent impairment of muscular synergy, and progression of thought that represents interpolated exchanges between the dancers' reporting and nonreporting cerebral systems. This may be summed up in poetic fashion:

As Pleasure thoughts arrest the soul primeval
And shatter Reason with their beastly kill
The Action-Self secludes itself to Serfdom
And rides its Pleasure thoughts ad libitum.

Up to this point, the discussion has particularly concerned the positive motivating reactions of the partners. In contrast is the negative motivating phase wherein the partners conclude the dance before taking the first step. Each partner may rationalize that the music is not to his liking, is too slow or too fast. What happens is that either partner may have a partial hysterical paralysis, produced by affectual responses through the medium of the music. Acting as a language interpreter, this arouses guilty fear about one's libidinal drive leaving one or both dancers helpless to continue. Or the dancer may begin to dance, with consequent muscular decompensation shown by dysergia, and dyskenesia algera or intermittens. Further observation during the dance may disclose various psychophysiological reactions such as metabolic alterations in the physiology of the pyramidal, extrapyramidal, and lemniscal tracts and the autonomic nervous systems giving rise to variable degrees of proprioceptive decompensation resulting in abortive adaptations such as dysmimias and dysmetrias.

Furthermore, the predisposing causality gives rise to a variable decompensation of kinesis, resulting in equivalents of apraxia—motor, ideomotor, ideational and amnestic—which are hysterical reaction formations unconsciously motivated to substitute for sexual repression. The degree of decompensation in muscular movements is equated to the degree of sexual repression similarly displayed in conversion reactions, and is consonant with the law of initial value. Again, during the dance, a laxness or rigidity of muscle groups, catalepsy or a state of total increase of muscular tonus may develop, at which time the individual is equated with the phallus. One may at times note tremors, fasciculations and

inordinate facial expressions. There may be excessive or diminished laughter, stuffy or discharging nares, a sudden desire to expel excretions and a fixed or averted gaze. To be consonant with affect, there is an abolition of the normal integration of the functional system when these conversion states take place.

Repeated observations reveal that whatever the social dance may be, there is a propensity for forward and backward movements performed in an obsessive-compulsive manner. This is the reaffirmation of an Oedipal residue: "I can have you, but I can't have you." However, it should be noted that the unconscious anxiety is now replaced by pleasure, which, repeated often, will substantially reduce the anxiety associated with sexual repression. The dancer imitates pyramidal lesions by substituting partial or complete loss of power in a limb or limbs; extrapyramidal lesions by simulating pathology of the cortex, basal ganglia and midbrain, exemplified as distortions of associated movements, postural mal-adjustments and partial autonomic decompensation. Autonomic dysfunction can be easily observed during group dancing. A dancer may suddenly begin to expectorate, sneeze, sweat, sigh or have disturbances in breathing. There may be a pale or florid skin.

The following cases taken from the author's files describe the dancer's reaction to the question: "Describe your thoughts, behavior and feelings during your early and later experiences as a dancer."

Case 1

G. W., a single woman of 34, a dress saleslady, said:

"When I first began to dance I became very excited when my partner approached me. When we started, I often became tense and stiff, and my hands were cold and moist. I felt awful. I would dance with my chin on his shoulder and made no attempt to look at my partner. He tried to get close to me but I pushed away. I began to attend many dances, and as the time went on I didn't become tense or excited any more. I became wise to many of the boys who tried to get fresh with me but I became so used to this that I just laughed it off."

This woman was under treatment because of an anxiety reaction with dissociative tendencies. She was repeatedly encouraged to continue to engage in dancing. Gradually her shyness waned, and as she began to assert herself, her imprisoned sexual repression was replaced by true object love.

Note. The reader must not get the impression that the author feels that maturity in the art of dancing is the solution for the resolution of the Oedipus complex. He is implying, however, that in our armamentarium, in attempting to resolve a neurosis, dancing represents an important discipline for "cure" in particular cases. In this case, the writer considers that dancing was a highly important measure in assisting the patient to attain the genital level of development.

Case 2

N.R., a single girl of 23, a stenographer, said:

"When I began to dance, I had an exciting feeling. I felt desirable. Men flattered me and paid a lot of attention to me. I often blushed and my heart would beat fast but, Gee—I felt so alive. When I first began to dance I also feared that a man would come too close to me. He was a fellow I danced with a number of times. After a few times, I pushed him away from me without getting disturbed. He first made me very nervous but as the time went on I wasn't nervous at all. Thanks to you I'm having an awful lot of fun now."

Note. This case clearly demonstrates the patient's basic conflict in identifying her partner as a father surrogate. She feared what she wanted, and she could not cope with her problem. The patient was encouraged to continue her dancing after her pleas that boys "dance with me to get what they can out of me." When she was advised that it takes two to make a bargain, she was able to restrict her closeness to her partner and control her anxiety. In the outcome, anxiety was completely lacking.

Case 3

An unmarried dress saleslady of 49 reported:

"I thought dancing was nothing. All I had to do was walk, but when I held my partner, for some reason, I kept on stumbling as if I had a left foot only and got to the point of repeatedly excusing myself. I remember that I used to run to the bathroom to urinate."

Note. Persuasive psychotherapy was necessary to convince the patient that if she continued with the dance her hysterical phenomena would disappear, and time proved this point. It is interesting to mention that this patient had often tripped while walk-

ing and had spent considerable sums on shoes, rationalizing that her feet were at fault, although an orthopedic examination was negative. Walking is a precursor of the dance and is an unconsciously libidinal act.

Case 4

M. S., a single man of 46, a corset-maker, reported:

"When I began to dance, I became very conscious of my distance from my partner. I would get an erection and was afraid I would touch her and was glad when the music stopped. I also felt I would like to bite into her. As my dancing continued, I became more confident in myself and began not to think of my distance from my partner and really began to enjoy myself."

Note. The music, acting as his super-ego, was in constant conflict with his id. He would have wanted to get closer to his partner but, as his dancing progressed, the satisfaction attained from the dance was sufficient to act as a sublimating agent in suppressing his unacceptable tendencies.

Case 5

R. G., a single male clerical worker of 27, declared:

"When I first began to dance I felt the need and warmth of my partner's breasts. I would press against them. Once or twice, I 'came off' in my pants. On one occasion I don't know why, I bit into my partner's neck. I became so frightened that I stopped dancing. With your help I began to dance again. Now I really enjoy dancing and feel comfortable at all times."

Note. This patient had severe cannibalistic tendencies. Dancing helped to overcome his guilt which was associated with fear of castrating the female whom he projected as himself.

SUMMARY

1. The study of the dynamics of dancing can be undertaken by inspection and introspection.
2. Dancing represents a method of nonverbal abreaction and is an allegorical concept of partial analysis.
3. In this allegorical concept, each partner acts as a nonverbal analyst, substituting moral and amoral needs, and at times engaging amoral needs for moral resolution.
4. In this relationship each partner may assume the rapport of analyzer and analysand.

5. When the partnership of dancers continues, a vacillation in transference and counter-transference takes place, establishing in each partner a gradual diminution of anxiety against sexual thoughts, feelings and conation.

6. When this happens, each partner consciously recognizes better liaison with different partners.

7. Dancing then becomes a sublimating concept, in the abreacting of repressed fears and guilt, and the striving toward amoral behavior resolves.

8. The vicissitudes of the libido are discussed in relationship to the law of initial value and to music and to the tropisms resulting therefrom.

CONCLUSION

Social dancing is discussed as a means of adaptational integration. It represents a worthy discipline, especially in partially and completely withdrawn subjects. Dancing, therefore, becomes invaluable in the treatment of the neurotic and psychotic.

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PREDICTING ANXIETY FROM CLINICAL SYMPTOMS OF ANXIETY*

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I. BACKGROUND, AND MEASUREMENTS EMPLOYED

A. *Introduction*

As research aiming to convert the richness of clinical-intuitive judgment into precise quantified form, this study is in the tradition of Trouton and Maxwell,¹ Mosier,² Gibb,³ Eysenck,⁴ and others who have analyzed the relations among clinical symptoms of anxiety or neuroticism. However, the present research has not concentrated on relations among the symptoms themselves, but rather on the relation of each symptom to a criterion index of anxiety, which is based definitively and precisely on many other measurements. The approach is thus based on the view that symptoms represent an *underlying entity* which cannot be completely revealed in the symptoms themselves.

B. *The Criterion Index of Anxiety*

The criterion index of anxiety should be based on precise quantified relationships among personality variables which broadly cover the range of known personality measurement but concentrate on known or putative measures of anxiety. The anxiety criterion used in the present study was developed and confirmed in a series of researches.⁵⁻¹¹ It is a statistical entity, a factor (roughly a cluster) among correlated tests. The existence of this cluster of correlated tests (the factor) has been confirmed independently in 20 factor-analytic studies involving over 400 different tests which were tried out to see if they fell into the pattern. About 20 of these 400 tests consistently fell into the pattern in spite of differences in experimental conditions and types of persons tested (for example, males and females). Granted that this group of some 20 tests always clusters together (in a factor), what right does one have to call it "anxiety," instead of, say, "introversion" or "X"? An answer is possible, because in selecting the initial pool of 400 tests, the "anxiety measurement domain" was sampled by

*The research reported here was done at the Laboratory of Personality and Group Behavior, the University of Illinois. It was conducted under contract to the Research and Development Division, Office of the Surgeon General, Department of the Army, and the United States Public Health Service, Institutes of Mental Health.

including indices traditionally believed to indicate anxiety; for example, psychiatric evaluations of anxiety, the Taylor Scale,¹² Cattell's Factor O and Q₊ tests,¹³ the galvanic skin response, classical conditioning and learning, the Rorschach, and various other "projective" tests. Where conceptualizations of anxiety-related characteristics existed, but not in any clearly measured form, that is, conceptualizations of "loneliness" or "high drive level," it was attempted to embody them in objective test form.

The type of test measurement which actually clustered repeatedly with the confirmed factor left little doubt that this factor or cluster has pre-eminent claim to the title of the major discovered dimension of free anxiety, conforming excellently to the common core of semantic reference for the term. This evidence, reviewed in detail elsewhere,^{7, 9, 14} can only be adumbrated here, as follows:

1. This cluster is the only one (of 15 personality factor clusters found) which correlates with both of two independently-made psychiatric evaluations of anxiety on a given set of persons.
2. In three cases where psychiatric evaluations of anxiety level for a given set of persons were compared with test scores on this cluster, the psychiatric anxiety evaluation correlated more highly with score on this test cluster (factor) than it did with any of some 17 or 18 other test factors covering the realm of personality.
3. Finally, obvious or commonly agreed upon anxiety characteristics appear in this factor, as nowhere else, in the manifest content of highly related tests such as Cattell's questionnaire factors of tension (Q₊), timidity (O₊), and emotionality (C—), the Taylor Scale, irritability, lack of self-assurance ("inferiority" feelings), susceptibility to embarrassment, loneliness, and high total score on the anxiety symptom check list to be described in this article.

The one proviso as to the inclusiveness of the present anxiety-factor criterion is that it primarily involves free or undefended anxiety, as evidenced by the pre-eminent loading of a psychiatric evaluation of free-floating anxiety,¹¹ and high loadings by a number of tests involving willingness to confess to faults in one's self ("guilt?"). Elsewhere, the authors have considered the possibility that "bound" anxiety or characterological adjustments to anxiety are crystallized in several other personality dimensions.^{9, 15}

C. Measurement of Anxiety Symptoms

Readiness to confess to socially undesirable characteristics is an essential attribute of the writers' confirmed anxiety cluster or factor, and justifies their use of a self-rating anxiety-symptom check list, since defensiveness in the self-rating situation will not obscure relations between the presence of symptoms and the anxiety criterion.* That is, the highly anxious person (in the sense of the criterion discussed in this paper) will admit that he has the symptoms that he actually does have. But will his "tendency to confess" produce claims and complaints of symptoms he does not actually have? Probably not, because the pattern of anxiety characteristics in ratings-by-others is known generally to conform to the pattern found in self-report questionnaire data.⁹ This could not happen if a person attributed to himself characteristics which raters did not attribute to him.

The construction of an anxiety-symptom check list (self-report) was begun with an overview of clinical literature—Freud,¹⁷ Cameron and Magaret,¹⁸ Dixon, et al.,¹⁹ and many others. This yielded a list of 130 different characteristics which, on clinical grounds, have been believed to be symptoms of anxiety. These 130 did not initially include all specific variants of phobia, and besides this omission, the list was shortened to 95 by combining essentially synonymous characteristics. The description of these 95 symptoms was sometimes modified or expanded to clarify their meaning for the nonprofessional persons who would be describing themselves on the check list. All symptoms were presented in check list form and the examinee was instructed to mark a "+" in the space next to each item if he did this, experienced this, or had this more than most persons his sex and age; an "O" if he considered himself about average in this respect and a "—" if he did it, experienced it, or had it less than most people his sex and age. Examinees were told that once they had read and understood an item, their first reaction to it was the most natural and appropriate for them.

For each item on the symptom check list, the examinee received three points for an item marked "+" or "—" according to the key (in the direction of high anxiety, according to clinical expectation). Two points were given for an "O" or average response,

*Dixon et al.¹⁶ cite several reasons for preferring self-ratings over examiners' ratings in studies of this type.

and one point for an item marked "+" where the key was "—", or "—" when the key was "+". The score for each symptom-item, and the total score for the entire check list were correlated with a score for the anxiety criterion factor (score on the 20-test cluster validated as anxiety, as described in the previous section). Most of the tests used in the interim index of anxiety are now available in published form.¹⁹

II. THE DATA AND RESULTS

The data are Pearson product-moment correlations between the criterion index of anxiety and the symptoms on the 95-item, symptom, check list, computed twice; once in the study henceforth designated as R4, employing 186 college student males, and again in a study henceforth referred to as R5 on a different sample of 47 male plus 39 female college students. All examinees were within the mentally normal range.

A. Quantitatively-Based Confirmations of Clinical Judgment

First, let us see how the data confirm clinical expectations concerning the relation of self-rated anxiety symptoms to anxiety. The first main result is that the total anxiety-symptom score correlates highly with the criterion index. Using the keying system just described, a total score on all 95 items of the anxiety-symptom, self-check list was derived by adding points for symptoms marked according to key (that is, in the clinically expected direction) for high anxiety. The Pearson product-moment correlation between this total score and the criterion index of anxiety was +.57 in the R4 study and +.51 in the R5 study.* The substantial size of this relationship shows the value of clinical-intuitive judgments as to what characteristics are in fact anxiety symptoms, for it shows that symptoms clinically expected to indicate anxiety do in general, or on the average, hold up as anxiety indicants, when anxiety and the anxiety-symptom relationship are specified quantitatively and precisely. However, the high correlation means only that clinical judgment is *usually* or typically correct in judging a characteristic to be an indicant of anxiety, not that each and every individual clinical symptom correlates well with the criterion anxiety index.

*In three earlier studies using a slightly different method of analysis,^{8, 10, 11} this relationship was essentially similar at +.56, +.53, and +.41.

The second main result is that most of the single symptoms confirm clinical judgment in their correlations with the criterion index. The table presents, in order of size, R4, R5, and the average Pearson product-moment correlations between each of the 95 check list symptoms and the anxiety criterion index. The symptom titles are given exactly as they appeared on the symptom check list except for occasional parenthesized prefaces where necessary, clarifying the direction of relationship to the anxiety criterion. The complete symptom title always gives the *direction* of relationship to the anxiety criterion while the coefficient itself, of course, gives the magnitude of the relationship. The *sign* of the correlation coefficient is positive where the relationship of the symptom to anxiety is in the clinically expected direction, negative where it is not. Reversals in sign of correlation between the two studies are emphasized by bracketing.*

A correlation coefficient of .15 is significant (demonstrably greater than chance) at the 5 per cent level with 186 persons (R4) while a coefficient of .21 is needed with 86 persons (R5). Consistency of the value from one study to another (replication or cross-validation) is another important criterion of stability in the data of the present study. The consistency of values from R4 to R5 is exceedingly good, failing seriously only, as might be expected, in the smaller values. It is conceivable that some of the reversals are traceable to subtle sex differences in anxiety expression between the all-male R4 sample and the mixed R5 sample.

At least half of the single symptoms correlate significantly with the criterion anxiety index. If one also gives credit for consistency between the two studies, the percentage of "real" relationships is even higher. Therefore, clinical judgment is confirmed, not only in the substantial relation of the total combined symptom score to anxiety, but also in the fact that most single symptoms are significantly related to the anxiety criterion.

Even those symptoms apparently not having large significant correlations with the anxiety criterion tend at least to be related

*Thus, for example, entry number 80 in the table tells us that "like animals" was the exact wording of the symptom as it appeared in the check list. The parenthesized addition of "do not" means that *not* liking animals is related to high anxiety, just as clinically expected (indicated by the plus sign on the average correlation). However, the tentativeness of the relationship is shown by the small size of the average correlation value, .07, and the bracketed reversal in R5 where, as shown by the negative sign, the relationship was in the reverse-to-clinically-expected direction.

to it in the clinically expected *direction* (expressed in the overwhelming predominance of positive signs in the table). The few relations in the reverse-to-expected direction are low ones, and tend to occur where the clinical hypothesis of relation to undefended or free floating anxiety was not a strong or well corroborated one in the first place (see the table, symptoms 45, 72, 78, and 79).

Finally, clinical judgment is confirmed by the fact that symptoms highly correlated with the anxiety criterion parallel in meaning the content of this anxiety criterion as found in a large variety of measurements other than symptoms. Thus, there is irritability (table, no. 12), loneliness and withdrawal (nos. 2, 3, and possibly 15), susceptibility to embarrassment (nos. 20 and 40), and tension, nervousness, and worry as suggested by many other significantly correlated symptoms. But there are some inconsistencies. For one thing, several significantly correlated symptoms look like the "bound" anxiety which has not heretofore appeared in the anxiety test cluster (see nos. 27, 34, 35, 47, etc.). Lack of self-confidence appears (no. 11) as in other anxiety tests, but it is not altogether obvious how this could be associated with self-centeredness and vanity (nos. 53 and 63), which previously in full test form, failed to relate to the cluster. Inability to concentrate (nos. 14 and 24), getting tired easily (no. 25), and suggestibility (no. 39) also relate as symptoms here, though they have never done so previously as tests.

B. Quantitatively-Based Disconfirmations of Clinical Judgment

The first main result is that many symptoms apparently fail to have all or most of their correlations with anxiety. Over half of the single symptoms correlate "significantly" with the anxiety criterion (see immediately preceding discussion, under II, A), but significance here means only that the correlation's deviation from zero

Pearson Product-Moment Correlations Between Self-Rated Symptoms of Anxiety
and the Criterion Anxiety Index (the Anxiety Factor). Correlations for
Each of Two Studies, and Average Correlations

Table No.	Av.	B4	R5	Symptom
1	+40	+32	+48	Jumpy, nervous
2	+39	+32	+45	Feel lonely
3	+38	+36	+39	Want to get away from it all
4	+36	+29	+43	Worry
5	+36	+32	+40	Do foolish or clumsy things, say the wrong thing

Pearson Product-Moment Correlations Between Self-Rated Symptoms of Anxiety
and the Criterion Anxiety Index (the Anxiety Factor). Correlations for
Each of Two Studies, and Average Correlations (continued)

Table No.	Av.	R4	R5	Symptom
6	+36	+27	+45	Nervous movements (tap with fingers)
7	+36	+31	+41	Feel depressed or despondent
8	+34	+36	+31	Excitable
9	+34	+32	+35	Have silly, groundless fears
10	+33	+30	+36	Have a fatalistic attitude
11	+31	+36	+26	(Lack) Self-confidence
12	+31	+32	+29	Irritable
13	+31	+22	+39	Heart pounds when excited
14	+31	+29	+32	Easily distracted
15	+30	+28	+32	Daydream
16	+30	+21	+39	Get confused for certain lengths of time
17	+30	+26	+33	Tense
18	+29	+33	+24	Cry
19	+28	+30	+25	Pulse rapid
20	+27	+21	+32	Easily embarrassed
21	+26	+23	+29	Get cold shivers
22	+26	+46	+05	Moody
23	+25	+33	+17	Have rapid emotional changes (i.e., hate to liking)
24	+25	+28	+22	Can't concentrate
25	+25	+24	+26	Get tired easily
26	+25	+19	+30	Have creepy feeling on skin
27	+24	+26	+22	Lose feeling in arms or legs (arms or legs "asleep")
28	+24	+29	+19	Feel like crying
29	+24	+17	+31	Rapid heartbeat
30	+24	+25	+23	(Not a) Well-organized person
31	+24	+11	+36	Restless, fidgeting
32	+23	+16	+30	Difficulty in making up mind
33	+23	+13	+33	Fear of bodily disease
34	+23	+25	+20	(Not) Fluent in speech
35	+22	+20	+24	Constipation
36	+22	+10	+33	Bite or click nails
37	+22	+35	+08	Feel dizzy
38	+21	+27	+15	Have nightmares
39	+21	+17	+24	Suggestible (Can be convinced easily)
40	+21	+24	+17	Blush or flush
41	+21	+24	+17	Fear of insanity
42	+21	+23	+18	Tremble when excited
43	+20	+21	+19	(Do not) Sleep well at night
44	+20	+28	+12	Forget things
45	-20	-24	-15	(Do not) Assert yourself
46	+19	+21	+17	Get drowsy
47	+19	+12	+25	Have indigestion
48	+17	+03	+31	Apprehensive about things
49	+17	+17	+17	Difficulty breathing
50	+17	+13	+20	Vomit

Pearson Product-Moment Correlations Between Self-Rated Symptoms of Anxiety
and the Criterion Anxiety Index (the Anxiety Factor). Correlations for
Each of Two Studies, and Average Correlations (concluded)

Table No.	Av.	R4	R5	Symptom
51	+17	+18	+15	(Do not) Have a firm, steady walking gait
52	-17	-23	-10	(Not) Aggressive about things in general
53	+16	+21	+11	Vanity
54	+16	+21	+11	Gas in stomach
55	+16	+25	+07	Feel faint or weak
56	+16	+17	+15	Fear death
57	+16	+09	+22	Talk in sleep
58	+15	+16	+14	Dramatize life
59	+15	+11	+19	Have backaches
60	+15	+16	+14	Get cramps in arms and legs
61	+15	+25	+05	Have patience
62	+15	+14	+16	Feeling of suffocation—not getting enough air
63	+14	+24	+03	Self-centered
64	+14	+13	+14	Laugh suddenly and explosively
65	+14	+10	+17	Sensitive to pain
66	+13	+07	+19	(Do not) Do share of work (in any group undertaking)
67	+13	+12	+13	Have headaches
68	+13	+32	(-07)	Hard to wake up in morning
69	+12	+13	+11	Dislike loud noises and people
70	+11	+09	+12	Have ticks or twitches
71	+10	+01	+19	Smoke cigarettes
72	-10	-08	-12	(Not) Neat
73	+10	+16	+03	Stubborn
74	+09	+07	+11	Don't hear people when they talk
75	+08	+12	+04	Sexually attracted to opposite sex
76	+08	+01	+15	(Lack of) Curiosity about things in general
77	+08	(-02)	+17	Urinate frequently
78	-07	-03	-11	(Not) Soft voice
79	-07	(+01)	-15	(Not) Conscientious
80	+07	(-01)	+14	(Do not) Like animals
81	+06	+16	(-04)	Have skin rashes and irritations
82	+05	+26	(-16)	Egotistical
83	+05	+05	+05	Walk in sleep
84	+05	+05	+04	Have full feeling in stomach
85	+04	+16	(-08)	(Do not) Like responsibility
86	+04	+04	+04	Watch for tricks on part of others
87	+04	00	+08	(Not) Certain when right
88	+04	+08	(-01)	(Small) Physical size
89	+03	(-05)	+11	Drink alcohol
90	+03	+04	+01	Tend to be always doing something
91	+03	+04	+01	Perspire
92	+02	+11	(-07)	Dryness in mouth
93	+02	00	+04	Try to do too much
94	+01	+18	(-16)	(Not) Complacent
95	00	(+16)	(-16)	Cold extremities (fingers, hands, feet, toes, etc.)

is greater than chance expectation, not that the symptom is completely, perfectly, and entirely correlated *only* with anxiety. While correlations of the single symptoms with *other* factors are not known at present, it is known that the total symptom check list score correlates significantly (at least .15), though at a much lower level than with the anxiety criterion, with one or two personality factors other than anxiety.^{8, 10, 11} It follows that at least some of the single symptoms must correlate significantly with these other personality dimensions. Even where the total symptom score does not relate to a personality factor other than anxiety, some of the single symptoms are likely to do so, especially where their correlation with anxiety is low (say, below .30) and their reliability is reasonably good (on the basis of consistency of correlation between R4 and R5).^{*} In summary, many of the symptoms can be assumed to relate significantly to factor-dimensions of personality other than anxiety, and approximately 50 per cent do not even relate significantly at all to the anxiety criterion. That is, if they do have significant relations, they occur only with other personality factors.

There are several possible explanations for the fact that some symptoms lack relation to anxiety:

1. The hypothesis of relation to anxiety is not always particularly well-corroborated or accepted, even on clinical grounds (see, for example, symptoms 73, 74, 76, 78, 82, 84, 85, 86, 87, 88, and 94).
2. The symptom may be more properly considered as an indicant of "bound" anxiety rather than free floating anxiety, as in the criterion (see, for example, symptoms 70, 72, 79, 80, 81, 83, and 89); or as an autonomic expression of relatively temporary fear, rather than of more permanent anxiety (see symptoms 77 and 91). In more general terms, the difficulty is that clinicians do not agree sufficiently on a broadly-based yet precise conceptual or operational definition of anxiety such as the anxiety factor index employed here.
3. As a technical point, some of the symptoms are relatively rare in normals, and tend to be marked "less than average" by a preponderance of normal subjects. This reduces the variance in the symptom variable, which in turn attenuates its correlation^{20, pp. 125 ff.} with the index of anxiety. "Abnormal" symptoms such

*The reliability of the total symptom check list score is rather good, averaging +.78 in R4 and R5 (split-half coefficient corrected by the Spearman-Brown formula). *

as 62, 70, and 83 did indeed show effects of the type described, with response frequencies piling up rather markedly in the "less than average" category. This may have accounted for their correlations with anxiety being low, *in this sample*. In abnormal groups, these symptoms might be found to correlate more highly with anxiety because of a more even distribution of responses to them.

4. Some symptoms that are actually present in high anxiety may fail to appear as highly correlated with it here, because high anxiety persons fail to recognize clearly that they have such symptoms in above average degree. Thus, a person may *actually* express his anxiety by way of excessive busyness (Nos. 90 and 93), but still mark himself average on his characteristic, perhaps assuming that most persons keep as busy as he does.

Even with these provisos, some observers will be surprised at the number of commonly-accepted anxiety symptoms which fail to correlate significantly with the anxiety criterion index. Some of these are excessive busyness (nos. 90 and 93), frequent urination (no. 77), excessive perspiration (no. 91), and drinking alcohol (no. 89). Thus, quantitative analysis does not always confirm the clinical "obviousness" of such a symptom as "anxiety."

III. USE OF THE SYMPTOM CHECK LIST AS AN ANXIETY TEST

The anxiety-symptom check list developed in this research has definite possibilities as a brief means of measuring anxiety, either in individual or group test form. The entire 95-item-test requires about five minutes, but if only the 30 highest-correlating items are used, test time is reduced to two minutes or less, without much lowering of the correlation with anxiety. In fact, if these 30 items were given proper multiple regression weights in scoring, the correlation of the 30-item scale with anxiety might be maintained or even increased over its present +.50 to +.60 value. However, computation of these weights and full operational use of the scale itself is at present somewhat premature, and will remain so until the present research is repeated on a wider variety of sample types: for example, the abnormal, the person of average intelligence, the child, etc. Also, the effectiveness of the scale as a rating (*rather than self-rating*) check list has not yet been demonstrated conclusively. The authors know only that ratings by others tend *in general* to conform to *self-ratings* in the anxiety pattern,⁹ but

such information is not yet available for the items on this particular check list.

IV. SUMMARY

1. An overview of clinical literature yielded a list of 95 characteristics believed on clinical grounds to be symptoms or manifestations of anxiety. In two separate studies, each of these symptoms was product-moment correlated with a stable and valid criterion estimate of anxiety. The criterion index of anxiety (the anxiety factor) is established as valid by virtue of its correlation with psychiatric evaluations of anxiety, and measures of willingness of subjects to admit faults and troubles ("guilt"), lack of self-assurance ("timidity" or "inferiority"), tension, irritability, etc.

2. The self-rated symptoms were scored according to the clinically expected direction of relationship with anxiety. In each of two studies, the total symptom check list score and each single symptom score were then correlated with the anxiety (factor) criterion index for the same set of individuals. Analysis of the resulting correlations yielded the following conclusions:

a. *There were quantitative confirmations of clinical expectations of the relationship between anxiety symptoms and anxiety.* (i) The total anxiety-symptom check list score correlates substantially with the anxiety criterion. (ii) At least half of the single symptoms correlate significantly with the anxiety criterion. (iii) The significantly-correlating symptoms generally agree well in meaning with what is known of the nature of anxiety from general rating and test information. (iv) The direction of relation of symptoms to anxiety is almost always as clinically expected, even where correlations of single symptoms with anxiety are not statistically significant.

b. *There were quantitative disconfirmations of clinical expectations of the relationship between anxiety symptoms and anxiety:* (i) About half of the single clinical symptoms do not correlate significantly with the anxiety criterion index, perhaps because they are really symptoms of "bound" anxiety, and perhaps for other reasons discussed. (ii) There is good presumptive evidence that many or most of the individual symptoms are not "purely" measures of anxiety, having significant correlations with some personality factor-dimensions other than anxiety; that is, even if they are related to anxiety, they are related to other personality characteristics, too.

3. The use of the anxiety-symptom check-list as a brief but valid test was discussed.

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REVIEW OF MENTAL HYGIENE AND RELATED LEGISLATION FOR THE YEAR 1961

BY E. DAVID WILEY, LL.B.

The 1961 or 184th annual session of the New York State Legislature convened on January 4, 1961 and finally adjourned late Saturday evening March 25, 1961. A total of 8,837 bills was introduced in both houses of the legislature which, taken together with numerous amendments and reprints, made the total number of printed bills 10,384. This is several hundred more than were introduced at the preceding session of the legislature and probably is an all-time high. The legislature passed and sent to the governor 1,294 bills, of which the governor approved 970 and vetoed 324.

The degree of activity in matters pertaining to mental health and the Department of Mental Hygiene was greater than at any previous session of the legislature. Some 57 bills proposing amendments to the Mental Hygiene Law, were introduced and a greater number were introduced on matters relating to the interests of the department. The department sponsored 19 bills and actively collaborated with legislative leaders and the administration, as well as with other agencies, on a number of others. The department supported more bills than at any prior legislative session. Fourteen of the bills on the department's program passed and became law with executive approval. Of the five in the department's program that were killed, two were old-timers which had been sponsored by the department in several successive previous years. Two others that were killed involved the controversial reformulation of the so-called McNaghten Rule proposing a redefinition of criminal responsibility of persons suffering from mental disease or defect and the liberalizing of the admissibility of psychiatric testimony in such trials. A brief reference will be made to these defeated bills later in this report.

APPROPRIATIONS

The 1961 legislature appropriated a total of \$254,847,451 to the Department of Mental Hygiene and its institutions for the 1961-62 fiscal year beginning April 1, 1961. The table compares these appropriations with those for the 1960-61 fiscal year beginning April 1, 1960. The reader who refers to this writer's review of legislation for the year 1960* will note that the grand total of

*PSYCHIAT. QUART. SUPPL., 34:131-145, Part 1, 1960.

appropriations in that report for the fiscal year beginning April 1, 1960 was \$246,645,387. An increase of over \$3,000,000 is shown in the present table for that fiscal year. It reflects a deficiency appropriation approved by the legislature at the beginning of the 1961 session. This sum was distributed and allocated to various items of administration, institutional operations and special programs, which in some instances more than restored the amounts originally requested by the department for these items and cut by the 1960 legislature from the original budget passed in that year.

Comparison of Department of Mental Hygiene Appropriations for 1960-61 and 1961-62

	Appropriated 1960-61	Appropriated 1961-62	Increase	Decrease
<i>Administration</i>				
Personal service	\$ 1,833,604	\$ 1,788,526		\$ 45,078
Maintenance and operation	410,622	409,430		1,192
Equipment	7,869	21,767	\$ 13,898	
Maintenance undistributed				
Reorganization of reim- bursement section		60,000	60,000	
Total	\$ 2,252,095	\$ 2,279,723	\$ 27,628	
<i>Institutional Operations</i>				
*Personal service	\$158,190,285	\$160,617,097	\$2,426,812	
*Maintenance and operation	39,393,496	39,396,193	2,697	
Maintenance undistributed				
Iroquois Annex (Gowanda)	284,814	284,175		639
J. N. Adam (Gowanda) .	520,328	921,190	400,862	
Sampson Annex (Willard)	952,508	1,165,140	212,632	
Mt. McGregor (Rome) ..	190,000	507,960	317,960	
Improving patient rehab. services (Wassaic)	131,681	134,110	2,429	
Staffing of new facilities ..		354,018	354,018	
Aftercare clinics	1,618,065	1,615,530		2,535
Improving ratio of positions		605,428	605,428	
Intensive treatment, chronic	398,294	557,835	159,541	
Day hospital services ..	169,319	175,970	6,651	
Antibiotics for T.B.	30,000	30,000		
Tranquilizing drugs	2,700,000	3,000,000	300,000	
Equipment	1,695,281	1,588,302		106,979
Salaries and expenses, opera- tion of leased facilities for mentally retarded patients		175,000	175,000	
Total	\$206,274,071	\$211,127,948	\$4,853,877	

*Includes only 50 per cent of total appropriations for New York State Psychiatric Institute and Syracuse Psychiatric Hospital.

Comparison of Department of Mental Hygiene Appropriations for 1960-61 and 1961-62
(continued)

	Appropriated 1960-61	Appropriated 1961-62	Increase	Decrease
Research and Special Studies				
Biometrics research unit .	\$ 56,080	\$ 57,024	\$ 944	
Psychiatric guidance to aged	91,716	88,492		3,224
Problems relating to alcoholism	115,000	250,000	135,000	
Studies of emotionally disturbed children	60,000	60,000		
Diagnostic and counseling centers for mental retardates	235,317	150,000		85,317
Institutional research projects	1,446,470	2,046,470	600,000	
*N.Y.S. Psychiatric Institute	1,056,225	1,059,308	3,083	
Total	\$3,060,808	\$3,711,294	\$650,486	

*Represents 50 per cent of total appropriation for New York State Psychiatric Institute.

Training and Education

Tuition, stipends, fellowships	\$ 160,000	\$ 160,000	
Training of medical staff	350,000	350,000	
School for practical nurses..		75,621	\$ 75,621
*Syracuse Psychiatric Hospital			
Hospital	255,340	267,056	11,716
Total	\$ 765,340	\$ 852,677	\$ 87,337

*Represents 50 per cent of total appropriation for Syracuse Psychiatric Hospital

Programs

Salaries and expenses, development of special treatment units for alcoholic patients		\$ 100,000	\$ 100,000	
Child guidance clinics	\$ 333,515	283,539		\$ 49,976
Psychiatric services to correction institutions	345,170	380,319	35,149	
Mental hygiene council ...	16,025	16,000		25
Senile rehabilitation	164,474	172,526	8,052	
Community care program	2,789,800	3,198,000	408,200	
Treatment of narcotic addicts	300,000	600,000	300,000	
Total	\$ 3,948,948	\$ 4,750,384	\$ 801,400	
Total State Purposes Fund	\$216,301,298	\$222,722,026	\$6,420,728	

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Comparison of Department of Mental Hygiene Appropriations for 1960-61 and 1961-62
(concluded)

	Appropriated 1960-61	Appropriated 1961-62	Increase	Decrease
<i>Utica State Hospital Capital Fund</i>				
Personal Service	\$ 149,029	\$ 163,815	\$ 14,786	
<i>General State Charges</i>				
State Hospital Retirement Fund	669,783	\$ 306,608		\$363,175
Mt. McGregor (in lieu of school taxes)	2,300	2,300		
Total	\$ 672,083	\$ 308,908		\$363,175
<i>Local Assistance Fund</i>				
Community mental health service	\$ 13,100,000	\$ 14,140,000	\$1,040,000	
Administration of community mental health program	215,970	232,702	16,732	
Total	\$ 13,315,970	\$ 14,372,702	\$1,056,732	
<i>Capital Construction Fund</i>				
Capital construction	\$ 18,402,000	\$ 16,255,000		\$2,147,000
Rehabilitation and improvements	1,034,000	1,025,000		9,000
Total	\$ 19,436,000	\$ 17,280,000		\$2,156,000
Grand totals	\$249,874,380	\$254,847,451	\$4,973,071	
<i>OTHER FUNDS</i>				
Federal funds	\$ 392,392	\$ 475,200	\$ 82,808	
Research Foundation for Mental Health, Inc.	918,420	1,000,000	81,580	
	\$ 1,310,812	\$ 1,475,200	\$164,388	

The following excerpts from a communication by Commissioner of Mental Hygiene Paul H. Hoch, M.D., addressed to the director of the budget and the chairman of the fiscal committees of the Senate and the Assembly dated October 19, 1960 will reveal some significant aspects of the department's plans for 1961-62:

"In addition to the administrative costs of department operation which total \$4,504,217, this section of our budget includes three service programs, viz., operation of Child Guidance Clinics, Psychiatric and Psychological Services to Correctional Institutions, and the Mental Hygiene Council, two training programs, viz.,

Training of medical staffs and Training of other professional and sub-professional personnel through fellowships, stipends, tuition payments and seminars, and six research projects, viz., Epidemiological Research Unit, Biometrics Research Unit, Psychiatric Guidance to the Aged, Problems Relating to Alcoholism, Studies of Emotionally Disturbed Children and Pilot studies of diagnostic and parent counselling centers for mentally retarded children and a demonstration community center for mental retardates.

"All of these programs and studies have been under way for two or more years.

"The administrative costs exclusive of the programs mentioned include 66 new positions at a cost of \$285,978. Of these 26 positions and \$109,074 are for the reorganization of the reimbursement office in the interest of more efficient operation which would in all probability result in increased collections of several million dollars annually. . . .

"An additional program introduced in the department's budget this year is a proposal to inaugurate a training school for practical nurses at Willowbrook State School.

"The nursing care of patients in State Schools is seriously inadequate because of the lack of qualified nurses. The situation is acute and rapidly becoming more serious as more and more helpless children are admitted. . . .

"With the development and expansion of local community mental health programs, the department's program of Child Guidance Clinics is being gradually closed down. Two years ago we had 12 clinic teams in operation. Our present budget provides for 8 teams and the proposed budget terminates one of these on December 31, 1960, and a second on December 31, 1961. There are also reductions in the staff of the Albany-Schenectady Clinic team. . . .

"There is still the need for continuing clinic services in the more sparsely populated areas of the State, particularly those served out of Plattsburg, Albany, Ithaca, Syracuse and Utica. . . .

"This request [covering psychiatric and psychological services to the Correctional Institutions and the Parole Board] also will provide additional service for the psychiatric examination of prisoners who are to be discharged, in accordance with the Governor's directive following a tragic killing of several persons last summer by a discharged convict. It will also supply more psychiatric and

psychological services for the follow-up care of convicts on parole who have received psychiatric treatment while confined. Experience to date on the scale we have been following shows this to be very valuable and the Parole Board has asked for supplemental service."

Commissioner Hoch's budget communication, from which the excerpts were quoted, contained other significant requests concerning which Governor Rockefeller made reference in his annual message to the legislature on January 4, 1961. The governor, in discussing the rehabilitation of mentally retarded young people—a matter reflected in the appropriations table under the general entry of "Institutional Operations" as "Improving Patient Rehabilitation Services (Wassaic)"—said:

"Three of every one hundred children born today are mentally retarded. The Joint Legislative Committee on Mental Retardation under its dedicated Chairman, Senator Brydges, has played an important and sympathetic role in responding to the problems of these young people and their families in New York.

"One particularly encouraging advance has been the striking success of the experimental program of intensive education and vocational training for mentally retarded adolescents and young adults, begun several years ago at Wassaic State School. Its record of release of young people back to their homes is double that of the other comparable State schools.

"I recommend that immediate action be taken to extend this program to the other State schools."

The budget allocations to the other state schools include sums to do so.

The governor also recommended legislative endorsement of Mental Hygiene Department programs dealing with alcoholism and narcotic addiction:

"Alcoholism is an affliction that can bring tragedy to all too many families. It has been estimated that there are as many as 700,000 alcoholics in our State.

"I am convinced that our State's present efforts are not commensurate with the seriousness or the urgency of this problem. Accordingly, in a Special Message to your Honorable Bodies in the near future, I shall outline specific ways in which I propose that our State program for alcoholism should be coordinated with

local and private programs, while new State research and education projects are provided with effective direction. . . .

"Narcotics addiction strikes at the family most often through its adolescents or young adults. It can move from family to family with a vicious destructiveness prodded by the insidious 'pusher' or seller serving the racketeers of organized crime. . . .

"In 1960, New York made important progress in the development of treatment centers at three state hospitals with a total of 155 in-patient beds, each hospital with an after-care program for patients released from institutional care. There is still a great need for more in-patient accommodations. My Budget for the coming fiscal year will provide funds to permit the further expansion of these treatment facilities as well as to strengthen further the narcotics addiction research unit at Manhattan State Hospital."

Governor Rockefeller further outlined some important new department programs and activities which are reflected in the budget:

"Dramatic new methods of treatment of the mentally ill in the State Hospitals of the Mental Hygiene Department, carried forward by our outstanding Commissioner of Mental Hygiene Dr. Hoch, have in recent years halted the growth of the hospital population and given new hope to the mentally ill and their families. The impact of these new methods is reflected in the increase in releases of patients from State Hospitals. In the current fiscal year releases from State Hospitals will total approximately 18,500 patients as compared with only 10,215 patients in 1955.

"This kind of progress now must be pressed on a number of fronts.

"1. New Treatment for Chronic Patients— Up to this time, new methods of treatment have been used primarily for the recently hospitalized and acutely ill patient. Many of the patients in the chronic wards of the State Hospitals have been considered incurable and have never been exposed to the new methods of intensive therapy. Recent experience gives hope that some of these patients will respond to such treatment and I propose that the Commissioner of Mental Hygiene place new and special emphasis on this intensive treatment for chronic patients.

"When it is realized that approximately 50 per cent of the mentally ill patients in the State Hospitals have been hospitalized

for over ten years, the benefits of such a program are dramatically evident.

"2. Creation of Mental Health Regions— Following my recommendations of last year, the State has been divided into ten mental health regions, and a committee representing the State Hospitals and Schools and the various local mental health boards within each region began to meet last fall. Their deliberations in the coming year may well point the way toward a new era in psychiatric care based on a broadened service through the joint participation of our State institutions and the local communities.

"3. Mental Patients in Correctional Institutions— Many unfortunate persons, who are in a Department of Correction mental institution even though they are no longer under criminal sentence, may be suitable patients for a Mental Hygiene institution which can offer the best hope for their rehabilitation. I am reviewing the problem of these patients with the Commissioner of Correction and the Commissioner of Mental Hygiene, and intend to recommend action later in the session if legislation is required to remove any unnecessary impediments to their recovery."

In his budget message on February 1, the governor shed some revealing light upon the vastness of the task of the Department of Mental Hygiene and highlighted some of its most significant activities and programs. The section of this message relating to mental health will be quoted here in entirety. He restates, dollar-wise, some of the more general considerations referred to in his annual message.

"Mental Health. The average resident patient population of the Department of Mental Hygiene has continued to decline and we anticipate that this will continue through the next fiscal year. This is a fact of first importance. Although the average number of persons in the schools for the mentally retarded has continued to increase at the rate of approximately 500 patients per year, the net decrease of 1,000 is made possible by the decline of approximately 1,500 per year in the number of patients in our mental hospitals.

"Although we are admitting, treating and discharging more persons in our mental hospitals than ever before, our average hospital population is declining because our rate of discharge exceeds our admission rate. Since it is more expensive to treat intensively and discharge quickly a mental patient than merely to provide

continuing custodial care, our costs have continued to go up and I am recommending to you a net increase of \$5.9 million in the Department of Mental Hygiene's State Purposes appropriation.

"Approximately one-third of the total increase in appropriations for the Department of Mental Hygiene is for mandated statutory increments, funds for filling jobs which have been vacant, and full annual salaries for positions which were established during 1960-61. Funds in the amount of \$869,662 are recommended to provide staffing for new facilities to be occupied during 1961-62 and to improve staffing for necessary services throughout the institutions.

"Patient Treatment. A sizable proportion of the patients in our mental hospitals are considered to be 'chronic' patients. They have been in the hospitals for some time and care had not materially improved their condition. As I mentioned in my Annual Message, I have asked the Commissioner of Mental Hygiene to expand our program of providing intensive treatment therapy to selected groups of these persons in the hope that new methods of treatment may improve their condition. If treatment should make it possible to discharge a significant number of these patients, human savings will be tremendous and financial savings may be considerable. Since the specific amount required for 1961-62 has not yet been determined, I shall recommend an additional appropriation in the Supplemental Budget.

"Recognizing the difficult problems in alcoholism and narcotic addiction, I am recommending an increase of approximately \$500,000 for further study, research and treatment in these areas. In order to continue the Department's successful program of tranquilizing drug treatment, an increase of \$300,000 is recommended to allow for the use of multiple drug therapy techniques.

"Nursing Training. As a result of the difficulty in recruiting qualified nursing personnel, I am recommending an appropriation of \$75,621 to establish a training school for practical nurses at Willowbrook State School. This school will provide training for ward service personnel presently employed in the State schools for the mentally retarded.

"Research. To intensify our research efforts and to provide for the development of a nucleus of well-trained personnel for the proposed Institute in Mental Retardation, I am recommending that an additional \$600,000 be appropriated for research in

1961-62. Continued expansion of facilities at J. N. Adam Memorial Hospital, Mt. McGregor and Sampson to provide additional accommodations for mentally retarded patients necessitates an increase of approximately \$1.0 million. Most of the increase of \$408,200 in the Department's community care program is required to bring the established weekly rate paid for this type of care in line with the cost of living increase since the present rate was established in 1956.

"Local Assistance. The recommended amount for the local assistance program of the Department totals \$14.4 million. The increase of \$1.1 million results mainly from the change in the per capita aid formula from \$1 to \$1.20 which was effective for only part of 1960-61 and from normal program expansion. Two additional counties will participate in the Community Mental Health program in 1961, bringing the total to 28, in addition to the City of New York with its five counties. Altogether these are providing services to 92 percent of the State's population.

"Construction. A total of \$15.3 million is recommended for the Mental Health capital construction program. Of this amount, \$10.5 million is for the new school for the mentally retarded in Suffolk County. The first stage will provide infirmary space for 1,040 patients and will include the administration building, power plant, storehouse and utilities.

"For the West Seneca School for Mentally Retarded already under construction, I am proposing an additional \$820,000 for a 60-patient rehabilitation building. I am also recommending planning funds for a new school for the mentally retarded to be located on state-owned property at Mt. McGregor in Saratoga County."

MENTAL HYGIENE LAW

Department Program Bills

Chapter 16 of the Laws of 1961 is a technical amendment of Section 77 which simply combines two separate amendments of that section made at the 1960 session of the legislature and makes no substantive changes.

Chapter 72 amends Section 10-a of the Mental Hygiene Law to permit the transfer of voluntary patients upon their consent and also permit the transfer of patients between institutions and treatment facilities in the department. This legislation is deemed necessary because of problems relating to movement of patients

to and from treatment facilities which the department has acquired in recent years, such as J. N. Adam Memorial Hospital in Cattaraugus County, the Thomas Indian School, Mt. McGregor and the Sampson Unit attached to Willard State Hospital, as well as others that may be acquired in the future.

Chapter 95 of the Laws of 1961 establishes the new Bronx State Hospital and the new West Seneca State School and adds them to the list of the institutions in Section 60 and 120 of the Mental Hygiene Law.

Chapter 103 of the Laws of 1961 amends the definition of a resident in Section 2 of the Mental Hygiene Law to provide that a minor under the age of 18 derives his residence from his parent or guardian.

Chapter 104 of the Laws of 1961 repeals Section 164 of the Mental Hygiene Law which authorized an autopsy on the body of a patient at Craig Colony who is maintained therein wholly at public expense. While this provision of law was never invoked by Craig Colony, its existence in the Mental Hygiene Law offended the underlying philosophy of the Mental Hygiene Law, as well as the departmental policy that indigent and non-indigent patients be accorded like treatment.

Chapter 105 of the Laws of 1961 amends Section 36 and Section 87 of the Mental Hygiene Law in certain technical respects making corrections in reference and in reorganizing Section 87, but makes no substantive change.

Chapter 106 of the Laws of 1961 amends Section 184 of the Mental Hygiene Law relating to the State Hospital Retirement System, conforming it to provisions in other retirement laws permitting retired employees to earn a certain amount of money in public employment without affecting their retirement benefits.

Chapter 281 of the Laws of 1961 amends the Mental Hygiene Law with respect to community mental health services and the powers of the commissioner relating thereto in a number of respects, implementing the department's program for integration of community mental health services within the state's mental health services. It includes in the declaration of purposes, as stated in the preamble of the Community Mental Health Act, the integration of community, regional and state mental health services and facilities. It authorizes the chairmen of community mental health boards and their designees and directors of community mental

health services to serve on regional mental health advisory committees upon appointment by the commissioner. It provides that the costs incurred by community mental health boards in connection with participation in projects and other activities under the auspices of a regional mental health committee shall be reimbursable under the reimbursement provision of that act. It authorizes the commissioner to formulate patterns of integration of community, regional and state mental health facilities and to withhold state reimbursement in the event of failure of a community in the program to comply with plans to integrate such services and facilities.

Chapter 434 of the Laws of 1961 amends Section 201-a of the Mental Hygiene Law, which was added at the 1960 session of the legislature, and which provides for the certification of non-psychotic drug addicts to special facilities in the department, to permit prompt discharge, at any time after 10 days of hospitalization, of any such addict who is found to be unsuitable for treatment. Experience has shown that even with careful screening, some of these addicts are uncontrollable and, in fact, dangerous in their determination to return to their old habits. They thus become disruptive influences and destroy the program with respect to other patients, who tend to be influenced by them.

Chapter 504 of the Laws of 1961 amends the Mental Hygiene Law, introducing a new concept of court certification of patients and making other changes relating to admission procedures. (a) It provides that mentally ill persons and mental defectives who are certified, be certified to the Department of Mental Hygiene, to be received and retained as patients in a state hospital or school or treatment facility in the department designated by the commissioner; formerly, they were certified directly to an institution. (b) The chapter adds to the list of forms of admission of the mentally ill in Section 70 of the Mental Hygiene Law the new form of admission on the certificate of two physicians, a form added to the law in 1960. (c) It provides under Sections 70, 121 and 151 that examining physicians may examine patients separately. (d) It provides in Section 123 of the Mental Hygiene Law for an examining physician's and psychologist's certificate to remain valid for the admission of a mental defective for a period of six months—in place of the old provision that limited the validity to 60 days. (e) It authorizes admission of patients to facilities for the care and treatment of patients in the department in addition

to the authority to admit to established institutions. This is to make provision for direct admission to such treatment facilities in the department as J. N. Adam Memorial Hospital, the Thomas Indian School, Mt. McGregor, the Sampson Unit of Willard State Hospital and others that may be acquired in the future.

Chapter 506 of the Laws of 1961 amends Section 31 of the Mental Hygiene Law permitting the governor to reappoint a member of the board of visitors of a state institution in the department who no longer resides in the institution district but continues to reside in the mental health region, established by the commissioner, in which the institution is located. This amendment was necessary because of changes being made in institution districts which have resulted in members of the boards of visitors residing outside the district. The law permitted such members to serve until the expirations of their terms, but they could not be reappointed. This amendment will permit the reappointment of members who have served faithfully and usefully on such boards if they continue to reside in the mental health regions in which their institutions are located.

Chapter 558 of the Laws of 1961 amends Section 24 of the Mental Hygiene Law in a number of respects relating to reimbursement for the care of patients. Certain of the amendments are technical for the purpose of closing loopholes (e.g. spelling out that fiduciaries and payees of funds for and on behalf of patients are jointly liable with others for care and services rendered a patient from the date of his admission or from the commencement of such services). This chapter provides that plural annual reimbursement rates may be established. Since the average cost in the state schools is less than the average cost of care of patients in the hospitals and the initial intensive treatment in the hospitals is much more costly than continued care, this will permit rates to be charged which bear a direct relationship to the actual costs of the services. It redesignates the reimbursement agents as representatives of the commissioner and states their duties in terms of realities.

Defeated Program Bills

A many-time loser in the department's legislative program would redesignate the state schools in the department with the exception of Syracuse State School and Letchworth Village as "____ School and Hospital." This bill was introduced in the same form

as in 1960 at the 1961 session of the legislature and in a slightly different form at several prior sessions. The bill has been approved in principle, for inclusion in the department's legislative program, by two governors. The department needs this legislation for various reasons, not the least of which is to aid in recruitment of doctors and nurses who prefer employment prospects in hospitals. The department was again unable to persuade a powerful national group to withhold its opposition.

Another bill proposing amendments to the Mental Hygiene Law relating to admission procedures aroused considerable controversy and was killed in the Health Committee of the Senate. This bill would provide that a judge's order of certification would be final immediately upon the judge's making the order. It would eliminate the provision that the certification become final upon filing in the county clerk's office by an institution director, within 60 days from the admission of the patient, the director's certificate and findings that the patient is in need of continued care and treatment. It also proposed to eliminate the filing of the order of certification in the county clerk's office but, in lieu, would still require the director to file his 60-day certificate if the patient were to be detained beyond the sixtieth day for treatment. The principal opponent of this bill was a judge in New York City who was given some support for his position by a committee of the Association of the Bar of the City of New York. The bar group took note of the fact that study was being made by their association and Cornell University, in collaboration with the Department of Mental Hygiene, of the entire subject of admission and discharge procedures for the mentally ill; and it was felt that the results of this study should be known before legislation of this type was enacted.

Changes Sponsored Outside the Department

Chapter 335 of the Laws of 1961 amends Section 176-a of the Mental Hygiene Law, continuing for another year the increased take-home-pay of members of the State Hospital Retirement System. Governor Rockefeller commented, when approving this and two other similar bills:

"Each of these three bills extends for another year the five-point programs enacted in 1960 to increase the take-home-pay of public employees. In my Annual Message to the Legislature

on January 4, 1961 I recommended this extension as a part of the effort of this Administration to retain and attract into State service the highest caliber personnel."

Chapter 422 of the Laws of 1961 amends Section 34 of the Mental Hygiene Law to provide that student nurses enrolled in institution schools of nursing shall not be subject to the Civil Service Law. This will substantially reduce the exempt class under the Civil Service Law but will not deprive such student nurses of any benefits, since their status as state employees in the exempt class conferred no substantial rights. Their entitlement to workmen's compensation benefits under the Workmen's Compensation Law is not affected by this change.

Chapter 429 of the Laws of 1961 amends Sections 384 and 385 of the Correction Law and Sections 87 and 88 of the Mental Hygiene Law to provide for the certification of mentally ill prisoners at Dannemora State Hospital upon the expiration of their sentences to the custody of the commissioner of mental hygiene to be placed in appropriate institutions in the Department of Mental Hygiene or the Department of Correction, as may be agreed upon by the heads of the two departments. This legislation also makes other provisions with respect to the care and treatment of such persons and their transfers to appropriate institutions in either of the two departments and for their discharges when recovered or when improved, when the commissioner deems it safe to permit, and also for court proceedings for their discharges in the event that the commissioner is unwilling to permit their discharges. This legislation was sponsored by the administration. The Department of Mental Hygiene, the Department of Correction and the Department of Law collaborated with the governor's counsel in working out its details. In approving this legislation, Governor Rockefeller commented as follows:

"This bill amends the Correction Law and the Mental Hygiene Law to provide appropriate and flexible procedures for the disposition of insane prisoners at Dannemora State Hospital after the expiration of their prison terms.

"Under present law, mentally ill persons in Dannemora State Hospital, an institution for the mentally ill in the Department of Correction, who are not suitable for release to the community, must be retained in Dannemora by court order, where they served their sentences. This bill will facilitate the transfer from Danne-

mora to a suitable Mental Hygiene institution of patients no longer under criminal sentence who are completely suitable for care and treatment in a civil institution setting. The bill will thus improve the chance of ultimate recovery for such patients. Placement of such mentally ill patients will be based upon a complete medical assessment of their individual backgrounds and conditions.

"Under this bill only such patients as are safe to be at large can be released from Dannemora to the community. The bill thus retains present safeguards and makes no change in present law in this respect."

Chapter 677 of the Laws of 1961 amends Section 81 of the Mental Hygiene Law making special provisions for New York City psychiatric hospitals which will no longer be required to send an examining physician or a nurse with an ambulance to pick up an alleged mentally ill person if a licensed physician has certified in writing that the person is in need of immediate hospitalization because of his mental condition. The city urgently sought the support of the department for this legislation on the grounds that the city was unable to comply with the existing law because of personnel shortages, both of doctors and nurses; and the city authorities believe that administratively such legislation will be of great help to them in carrying out their duties under Section 81.

LEGISLATION RELATING TO MENTAL HYGIENE *Department Program Bills*

Chapter 46 of the Laws of 1961 ratifies and confirms a conveyance from the City of Buffalo to New York State and the jurisdiction of the Department of Mental Hygiene of the J. N. Adam Memorial Hospital in Cattaraugus County, which had been transferred from the jurisdiction of the Department of Health to the Department of Mental Hygiene by provisions in the executive budget for 1960 to be used for the care of mentally retarded patients. This is technical legislation relating to a reverter clause in the deed from the city of Buffalo which was the original owner of the property.

Chapter 324 of the Laws of 1961 amends Section 213 of the Conservation Law to permit a resident patient at any of the department's institutions to fish without a license upon the appropriate authorization of the head of the institution.

Defeated Program Bills

The department's program legislation proposing a reformulation of the so-called McNaghten Rule, Section 1120 of the Penal Law, defining the criminal responsibility of persons suffering from mental disorders or defect, and a companion bill to amend Section 662-c of the Code of Criminal Procedure, broadening the admissibility of psychiatric testimony in such trials, were killed in the Committee on Codes in the Senate. This proposed legislation received wide publicity in the public press. Editorials were written supporting it, as well as articles from interested persons and agencies. Despite such wide-spread support, opposition by the District Attorney's Association served to kill it.

The Study Committee of the Governor's Conference on the Defense of Insanity which met in October of 1957 proposed these amendments of the Penal Law and Code of Criminal Procedure in the Committee's Interim Report released in May of 1958. One item of the legislative proposals of that committee relating to the disposition of defendants acquitted on the grounds of insanity was enacted into law in 1960. Legislation has been signed by the governor this year establishing a temporary commission to study and simplify the Code of Criminal Procedure and the Penal Law (Chapter 346). Governor Rockefeller's memorandum approving this latter bill makes reference to the subject matter of the two bills previously described as being proper subjects for the attention of the commission.

Another bill in the department's program which has been defeated repeatedly for several years proposes amendments to the Election Law to permit certified patients who have been released from mental institutions to register and vote, provided the head of the institution certifies that their mental condition is such that they can properly exercise their registration and voting privileges. The department has been concerned about this subject for several years—since it was first learned that certified mental patients have been disenfranchised and that there are many obstacles to regaining privileges to register and vote.

Legislation Not Sponsored by the Department

Chapter 96 of the Laws of 1961 amends Section 870 of the Code of Criminal Procedure. It adds a paragraph which provides that while a defendant is confined in a hospital for examination as to

his mental capacity to stand trial the person in charge of the hospital may administer such psychiatric, medical or other therapeutic treatment as he determines should be administered. The district attorney of Suffolk County sponsored this legislation after consultation with state hospital directors in Suffolk County and with the department—in order to eliminate any doubt as to the right of a hospital to provide necessary treatment to a defendant while he is under examination for report to the court as to his ability to stand trial.

Chapter 195 of the Laws of 1961 amends the Social Welfare Law to provide medical assistance for the aged. Governor Rockefeller made the following comments when approving this bill:

"This bill establishes a program to supply institutional and non-institutional medical benefits to 170,000 needy aged persons in New York annually, effective April 1. Of these men and women, 92,000 have not previously been covered by any public medical assistance, and many of the remaining number will become eligible for medical services not previously available at public expense.

"This measure is therefore an important step toward meeting one of the most pressing human problems we face—the dilemma of a steadily-growing senior population which needs more medical care than any other group, yet is least able financially to meet the rapidly rising costs of obtaining it.

"The program set up by this bill will not only help thousands of the medically needy without loss of their possessions or dignity, but it would serve as a valuable supplement to any more comprehensive Federal program—the need for which is clearly apparent—that the Congress may enact. It would, for example, provide coverage outside the welfare category for those who might not be covered under a new Federal health insurance program, and also would serve under certain conditions as a form of catastrophe health insurance for those exhausting benefits under a new Federal program.

"The program overall will provide a net increase of \$40,000,000 for medical aid to the aged within the State.

"In addition to the estimated 170,000 persons who will annually receive medical assistance under this program, 66,000 men and women are receiving comparable care under old age assistance and 32,000 are being treated in mental health and other public institutions of the State. This total of 268,000 elderly persons

receiving help in meeting their health needs must be measured, however, against a total over-65 population in the State of 1,600,000, only about 20 percent of whom have incomes over \$2000 a year, while 60 percent of those over 65 receive less than \$1000 a year including Social Security.

"While conscious that far more needs to be done at the Federal level toward meeting this problem, I am pleased to approve this bill as a significant advance in the field of medical aid to the aging."

Chapter 251 of the Laws of 1961 amends the Social Welfare Law to remove the restriction upon the eligibility of persons for old-age assistance while in a medical institution with a diagnosis of psychosis to the extent that during the first 42 days of such hospitalization the person would be eligible for old-age assistance. This provision is added to conform the Social Welfare Law with the National Social Security Act which has been similarly amended. The department, of course, gave approval to this legislation but noted that this was a very short step in the right direction and it is to be hoped that eventually there will be a complete elimination of the restrictions for eligibility for old-age assistance for persons while in a medical institution with a diagnosis of psychosis.

Chapter 592 of the Laws of 1961 is of great importance to the department's community mental health program and the counties and cities receiving reimbursement from the department for approved community mental health expenditures. Governor Rockefeller, in approving this bill, said in part:

"The significant changes in population in the last ten years are reflected in the 1960 Federal census figures. Certain communities have lost population while many others have had dramatic increases in population. Existing law does not permit, however, the use of the 1960 census figures for the allocation of per capita State aid and other State aid programs based on population in the 1961-62 fiscal year.

"This bill has been enacted on my recommendation to permit the use of the 1960 Federal census figures for the allocation of per capita State aid for the current fiscal year. In addition, the bill will permit the use of the 1960 census figures in computing State aid for local library systems, recreation for the elderly,

local veteran's service agencies, local youth bureaus, public health activities and home relief.

"As to those municipalities which have lost population since the 1950 census or later special census, the bill will permit the continuance of the per capita aid and other State aid programs for the fiscal year 1961-62 on the basis of the census figures currently employed.

"Furthermore, the bill will validate the budget estimates of municipalities which have anticipated the additional revenues on the assurance of the changes proposed in this bill."

There was an unusually large number of bills passed by the legislature authorizing the sale of various parcels of institution lands. These bills were sponsored by various local civic and municipal groups and agencies. Examples are bills for conveyance of certain lands to Girl Scout groups, Boy Scout groups, churches, fire districts, school districts, public utilities and public housing, as well as bills to permit land sales for civil industrial expansion. These will not be discussed here other than to comment that the department and the institutions involved gave approval to all of this legislation, after careful study and after determination that the lands could be released because they would not be needed by the institutions involved and the purposes for which the properties were to be used would not be detrimental to the welfare of the institutions and patients.

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EDITORIAL COMMENT

CAT ON A COLD MARBLE SLAB?

In the days when Pharaoh ruled the Two Lands, Mau took leave of her godhead and her temples, and boarded a ship out of Egypt, to cross the great midland sea and share the lives and hearths of the men of east, west and north. "Mau," as has been noted by many, was what she called herself; and "Mau" was what the people of Egypt called her. "Miaow" is her cry today in the lands of the west, and she is "Mao" in China.

Mau has lived with European man and his far-flung descendants for 3,000 years at the least, and she is frequently pictured as a mystery to her human companions today, including serious scientists who, instead of studying her as a person, have often tried to apply "intelligence" measures better suited to man, or even to the dog, than to members of the cat family. Goddess or sharer of the hearth, Mau is a person and should be studied as a person. (She is more mature than most.) She is not a human person, of course; she is an individual of a different mold; but she shares, through her mammalian inheritance, a broad base of personality with man, a whole substratum of emotions and attitudes.

It will be contended here that some of the "mystery" of the cat is simply failure to study those emotions and attitudes; that some of the comparative psychologists, for example, have simply been grasping her by the wrong end of her mind, and getting their own intellects scratched. It is common to attempt to measure her and assign her relative place in the world by such things as maze tests and learning tests, the equivalent of the IQ in measuring one discrete part of the human personality; but the IQ is not the whole of human personality and is very far indeed from being the whole of cat personality. And, because of the difference in human and cat motivation, no tester has yet discovered a way to persuade a cat to do her best with any such test.

A current British writer* remarks that "the cat just will not co-operate in this sort of research. The conventional intelligence tests, the intricate mazes, the tuning forks and the coloured disks

*Gilbert, John R.: CATS CATS CATS CATS CATS. Paul Hamlyn. London. 1961.

are wasted on the cat. For that reason his intelligence is consistently underrated, and much nonsense has been written on the subject. . . . Every action of the cat points to a high degree of intelligence, if by intelligence we mean using the brain in order to obtain a desired objective. . . . St. George Jackson Mivart, the well-known English scientist, who devoted much of his time to the study of cats, wisely observed, 'We cannot, without becoming cats, perfectly understand the cat mind.'

But the cat displays grief and joy, and rage and fear, and sadness and happiness, in what seems very like the human emotional pattern. These are the experiences in which there is the widest range common to man and cat. Study of them should give a better perspective, and cast more light on the mystery of man, as well as on the mystery of cat. For the benefit primarily of man in self-understanding, more study of these apparently shared personality traits is urged here—specifically their study in the cat, for what is mysterious in the cat is, by and large, mysterious in man; psychiatry has not yet provided all the answers, and such controls as the cat might provide are sorely needed.

A distinguished French authority, Fernand Méry, remarks:^{*} "...cats . . . like humans, live only for love. . . . A male and a female who live under the same roof are truly married. . . . watch their daily life together. Everything is there, all the ingredients of love; pride and weakness, despair and joy, selfishness, generosity, resentment, and jealousy, just as with ourselves." Méry quotes Aldous Huxley's advice, "'If you want to be a psychological novelist and write about human beings, the best thing you can do is to keep a pair of cats.'" As a Frenchman and a scientist, animal psychologist and zoologist, Méry is a realist. He comments on male prowling and its punishment:

"Resentment and jealousy? Impossible to doubt the existence of these after having seen a female cat welcome home her vagabond male who has been absent for three days. Sniffing his hair, she gets the odor of other females and hurls herself claws first on this ingrate. The poor guilty husband, with a resigned air and half-closed eyes, submits to his punishment without flinching."

Méry remarks elsewhere that man has "never succeeded in subjugating the cat, still less in exploiting him; man compensates

^{*}Méry, Fernand: *Her Majesty the Cat*. Translated by Elizabeth and John Rosenberg. Criterion. New York. 1957.

for this failure by castrating the cat, destroying his young at birth, opposing a kind of Malthusian obstruction to his deepest instincts. Hunted down and starved for too long, the cat—whom man could make into neither a beast of burden nor a tame hunter nor a dish for the table—by a biological leap, as it were, to the defense of the species, seems now to have no desire other than pure love. Driven back on their sexuality by man's treatment, cats no longer live for anything but passion."

Here is a text for some Freud among comparative psychologists, or perhaps some Freudian analyst of humans, who may find it instructive to study the untrammeled basic instincts which psycho-analysis normally deals with indirectly, in the results of their repression and diversion in our own species. And sociologists also might take note. But, in surveying the field of study, in placing the cat's emotions themselves in proper perspective, it may be useful to begin with what—in a case record—would be written as her personal history.

Long, long ago, when wolf became dog, he became the servant of savage man in the hunt. Not quite so long ago, when cat joined her efforts to man's in the founding of civilization, cat remained cat, although her independent part in the setting up of civilized society appears as essential as man's. In the valley and the delta of the Nile, the first Egyptian civilization—the settling of men in permanent urban communities, with leisure (for a few) to think, to plan, to develop art and architecture and writing, to raise a structure of government, to provide shelter, security and a future for man and his children—depended on the gathering and the storing, and the doling out in seasons of hunger, of surplus grain. Without the cat's co-operation in ceaseless war on rats and mice, there could have been no storage of surplus grain and no Egyptian civilization.

The men of Egypt recognized their debt. They honored Mau as a person—and a privileged person. They enacted laws to protect her; they buried her dead with the embalming ceremonies they used for their own, and they buried mice and other cat delicacies with her, for her use in her life after death. They made bronze statuettes, wonderful in artistry, of her. They made her a goddess—Bast, Pasht, Bastet, or Ubastet—protector of a city and a

people.* As a goddess, Mau was her cat-self, or was a beautiful figure of a young woman with a cat's head. The Greeks equated her later with Artemis. Of her temple, that eminent traveling historian Herodotus declares, "Other temples may be grander, and may have cost more in the building, but there is none so pleasant to the eye as this..." Of her worship, she personified the "gentle and fructifying heat of the sun"; she was goddess of joy and sexual pleasure; and there were "joyous and licentious festivals" in her honor.

But first of all, Mau was, and is, a person (as, one must agree, is the dog also), and she is a much pleasanter and more admirable person than most. If she left divinity behind in Egypt, she carried her admirable personality with her to Europe, to share in renewed partnership with man there. This is far from an assertion that the lady is human; she is a person, as has been said, of a different conformation than the human—and is, perhaps, the more to be cherished therefor. For general misunderstanding of her personality, her lack of human words, her reserve, her air of aloofness on first acquaintance, have all contributed. Perhaps these same qualities account for her continued association with gods, as well as with men, for—her own divinity left behind—associate with other gods, she did.

If she had not already been living since the earliest days in the temples of Babylon, she tarried there on her way to the east. This was a land journey, no doubt, and if she consorted in its course with the heathen gods of Philistia and the Baals of Phoenicia, the silence of the Hebrew scriptures about an animal sacred to their enemies' gods may be significant. There is one Biblical mention of the cat—in the Epistle of Jeremy, which is Chapter 6 of the apocryphal Old Testament book of Baruch. Warning those of Judah, who were to be sent captive into Babylon, against the gods of the Chaldeans who had overthrown Jerusalem, Jeremy wrote that Babylon's gods "of silver, and of gold, and of wood" were false and could not see, speak or act. "Their faces are blacked through the smoke that cometh out of the temple. Upon their

*Baedecker, Karl (editor): *Egypt*. Leipsic and London. 1902.

Pike, E. Royston: *Encyclopedia of Religion and Religions*. Meridian. New York. 1958.

Budge, E. A. Wallis (translator and editor): *The Book of the Dead. The Hieroglyphic Transcript of the Papyrus of Ani, with English translation*. University Books. New Hyde Park, N. Y. 1960.

Herodotus: *History*. George Rawlinson, translator. Tudor. New York. 1936.

bodies and heads, sit bats, swallows and birds, and the cats also." Now, there is no doubt that the bats, and swallows (if not other birds) were profane and sacrilegious; but cats cannot fly over temple walls; and the cats who sat on the laps and the heads of the gods of Babylon must have been honored temple dwellers and temple guardians.

Far to the east of Babylon, the ancestors of today's aristocratic Siamese may also have been "sacred" cats in Thailand, though not surely god-cats.* Far to the west and in the ice-bound north, the cat joined the company of the gods again; cats drew the chariot of Freya, Northland goddess of love, through Vanaheim and Asgard—a legend, however pretty, that most persons who know cats would receive with some doubt. And when the pagan faiths went underground, with the Christianization of Europe, the cat was still a sacred animal in the ceremonies that had deteriorated to orgies in the name of Freya, and in the succeeding strange witch religion which seems to have survived as a secret sect until its suppression by burning its votaries at the stake in late medieval and early modern times—together with the torturing to death of uncounted thousands of witch-cult cats.

It should probably be noted, too, that—as far to the west of Babylon as Thailand is to the east—a cousin of our own cat rose to divinity. Two thousand years and more before *Felis catus* came with the Spaniards to the land of Tahantinsuyu, the unknown men who peopled the Andes Mountains raised *Felis concolor*, the puma, to godhood; and, later, the Maya of Yucatan made *Felis onca*, the jaguar, a divinity. The famous Maya books of Chilam Balam are, in English, the books of the "jaguar priest." The puma is far too big, and even the jaguar is overlarge to share a primitive human home comfortably, but it is likely that both puma and jaguar did something of the service performed by *Felis catus* in protecting Egyptian wheat, by preying on the beasts who raided ancient Andean and Mayan stores of corn and beans. Cat-god and man could have lived in something like a symbiotic relationship.

Today's cat-man symbiosis continues the economic aspects it had in ancient Egypt. The United States government makes annual appropriation for post-office cats and those maintained in

*Suehsdorf, Adie: In: *The Complete Book of Cats*. Photographs by Walter Chandoha; text by Adie Suehsdorf. Random House. New York. 1956.

other public buildings to keep down rats and mice that might destroy public records.* Cats guard paper stocks in public and other printing offices in both Europe and America. They are municipal employees in Vienna. In private employ in the United States, they live, the *Encyclopedia Americana* notes, in "warehouses, corn-cribs, barns, mills and wherever grain or food is stored..." In Pittsburgh, a special strain of cats is said to have been bred to live in cold storage establishments. All these cats must be provided for and fed, for well-fed cats, as the encyclopedia remarks, are the best mousers—another trait the cat shares with the human, for well-fed men are the best workers.

Publicly appropriated or privately paid wages aside, there is centuries-old testimony of the monetary value of the cat to man. In tenth-century Wales, notes Gilbert,** Howell the Good decreed, "The worth of a common cat is four legal pence," more than a trivial sum in those days, as those who recall Mark Twain's *A Connecticut Yankee at King Arthur's Court* will remember. The same authority notes that the American colonists found cats essential for their welfare, that "fantastic prices" were paid for cats imported from Europe during the California gold rush, and that "The first cat to be imported into Paraguay in 1750 cost a pound of gold." Gilbert assures us that Dick Whittington's cat was real; but, even if there is stretching in the tale that she made Dick's fortune, a pound of gold for a cat is evidence that she might have.

There are also elements which might be called symbiotic in the family cat's relationship with man today. The cat has business concerns and diversions of her own; if, under ordinary circumstances, she participates in a cat-man relationship, it is because she wants to. When a cat joins a family, it is as a member; she may be in some respects an adult member, in others, a child member; but she is a full participant; unlike the dog, she takes nobody's orders; she is nobody's servant; when she comes when called, it is only when she wants to come.

Symbiosis usually implies that there are advantages to both organisms in an association. The cat receives food, shelter and protection, in return for which she keeps the premises free of

**Encyclopedia Americana: The Domestic Cat*. Article revised by Ernest Ingersoll. P. 24, Vol. 6, edition of 1951. New York. Chicago. 1951.

**Gilbert, John R.: Op. cit.

mice and other vermin. But there is also an exchange of intangibles: affection and companionship, for which the cat, as well as man, has great need, mutual amusement in playing together, mutual instruction in good manners, respect for others, and self-respect—areas in which man's gain is greater than the cat's. Man has also gained and still gains through the richness of cat symbolism. The cat has been symbolically many things to many generations of men. She has been a sex symbol from time immemorial; it will be remembered that, among other things, she was goddess of sex in Bubastis. She is a symbol of female malice in the catty woman; and she is a purely feminine sex symbol in the modern term, cat house. Puss or pussy is a name for the cat—it has been suggested that it derives from Pasht, one of her names as goddess of Bubastis—and pussy is one of the vulgar terms today for the vulva. The female cat has symbolized female promiscuity, as the Tom has been the model for many a male Casanova.

From her ancient association with witches, the cat is sometimes seen today as a symbol of wisdom and sometimes as a symbol of the fun and games which are today's way of celebrating once-macabre Hallowe'en. From the same witch association, she may be seen as a symbol of bad luck or good luck when she crosses one's path dressed in black. She symbolizes superhuman wisdom in her role as a weather prophet; and some authorities believe her to be greatly gifted in ESP.* (There seems to be some scientific justification for both ideas.)

All these roles lead back, through the witch cult to Egypt, to the symbolism of sexuality. But it should be observed that the cat has always symbolized more than completely untrammeled sex. Since the witches vanished, the cat by the fireside has been transfigured from the sinister "Familiar" to the symbol of the comfort, warmth and love that is meant by "home"—as long ago she was the comforting warmth and light of the sun. The mother cat and her devotedly tended and fiercely protected kittens have long symbolized ideal mother love, from which, some good authorities contend, most of man's own better emotions have derived.** If instinct impels the mother cat, it impels the human mother too. And it could be true that mother love was the first channel

*Schulberg, Howard (as told to Virginia Biddle): *The Care of Your Cat*. Royal Books. New York. 1961.

**Briffault, Robert: *The Mothers*. 3 vols. Macmillan. New York. 1927.

through which libido was diverted from purely sexual activity to give power to man's present wide range of constructive activities and positive emotions.

There is symbolism other than sex, too, in Méry's picture of the "married" cat couple, when male and female live under a single roof. Westermarck's naïve and Victorian picture of monogamous animals* is less widely credited today than it used to be; but Méry's discussion of the cat couple suggests that domestication of the cat has effects not unlike those of the domestication of man himself.** Unlike those of most animals, and like those of humans, the female cat's sex needs are unpredictable; she may, says Méry, "need her male at any moment, and... he must not fail to rejoin her at once." He reports an incident in the lives of his little female cat, Carmen, and of Philibert, his "neutered" male, who is physically incapable of being a satisfactory "husband," but who is devoted to Carmen, nonetheless. When the desperate Carmen absented herself for five days, and returned "starving, battered, but content," Philibert "smelled her, distinguished the scent of a male, and gave her such a walloping that since then she is all submissiveness and self-effacement, having altered her role from that of demanding, dominating bacchanalian to the discreetest, most respectful, and resigned of companions."

If the cat has not yet reached the point where she is a symbol of faithfulness to her mate, the forces of instinct, environment and society may be bringing her toward it. Testimony can be produced for the existence of at least one female for whom any old Tom would not do in her times of need. She had a special mate, and she invariably went forth to hunt for him. Under the same roof, as Méry notes, the tendency toward faithfulness grows. The male is not only solicitous of the female, but there are reports—though not in the professional literature discussed here—of less aggressive behavior by him toward his young; ordinarily he is a murderous threat to his children. There are even tales, particularly with certain breeds, of his actually taking a hand in bringing up the kittens. Without accepting these unquestioningly, one may still see the civilized cat—the limitations of cat nature and human nature being what they are—as a comfortable symbol of civilized human domesticity.

*Westermarck, Edward: *A Short History of Marriage*. Macmillan. New York. 1930.

**Méry, Fernand: *Op. cit.*

There seems to be a general human resistance to admitting a common emotional inheritance by animal and man. For one thing, man eats animals; were he willing to concede their possession of the gamut of feelings and emotions that he himself knows, his guilt might be extreme; it is easier to contrast the differing intellects than to see the similar feelings. If one's animal victim (and dinner) has the feelings of a man, a man can have empathy for the victim—an exercise abhorrent to even our masochistic society. But the dog and the cat are seldom victims of man's appetite; the average civilized man would almost as soon eat another human; empathy for dog or cat presents less danger to the human emotional structure than would empathy for the living creature who will be tomorrow's hamburg steak, or chicken à la king, or breakfast bacon. Study of dog or cat, with plentiful empathy, might also cast much light on ourselves, without undue increase in the human tendency to assume and multiply guilt.

Psychiatrists have emphasized of late, with the wider use of somatic treatments, the physical, which is to say the biological, basis of the human mind. But man has traditionally (and, perhaps for the reasons just outlined) approached the animal world of biology with a sense of its differences and of human aloofness from it, rather than with recognition of its similarities and of human closeness to it. Yet, living in our houses and sharing our destinies, the cat (as well as the dog) shares much of our biological inheritance, from the primitive cell in the primeval ocean to the development of the mammal.

More study without sentimentality of what we and certain animal friends have in common might be good for us, profitable for science, and incidentally productive of better understanding and better treatment of those friends. Of "study" with sentimentality, there has been more than enough; it usually involves seeing the non-human as human—producing such images as Kipling's "English schoolboy" wolves, or the angelic kitten of the picture post-card, dreaming of a better world than ours; but a wolf is a wolf, a dog is a dog, and a cat a cat, not humans in wolf, dog and cat forms.

The animals with whom man has companionship have retained or developed personalities in their ages of association. The dog first associated with savage man, the hunter, and became his willing

servant. A writer on cats* remarks that in so doing he surrendered his pride and sacrificed his self-respect. She remarks on "such vulgarities as his graceless eating, loud breathing, poor grooming, pungent aroma and appalling bathroom habits, all of which characterize him as a good-natured slob." (We should characterize a human so described as not quite civilized.) But one can see much justice in this description and love the dog just the same. The cat, as co-founder of civilization, has been civilized in her own fashion as many years, and 10 to 20 times as many generations, as has man. The dog, when not bathed and tended by humans, is better outdoors. The cat is eminently suitable, bathing and caring for herself, to share the human environment indoors.

The cat, while man's friend, has never become man's servant; she has remained cat. She has adapted herself to the environment she helped man create; but, whether the dog has done so or not, the cat has never adapted herself to the whims and caprices of man. She remains, companion and friend, much as she originally must have been when she first met man on the Nile—and so she may provide a little-distorted sample of the ancestral mammalian feelings and emotions from which our own derive.

Consider the cat's celebrated independence. Dependent factually, she may be for food and shelter—to which she is by no means backward in asserting her rights—but she regulates her general conduct by her own desires. She may come running to "Kitty, kitty, kitty" (which, says Howard Schulberg,** may be Turkish—*kedi*) but only if she feels like it. She wants in or out when she wants in or out, not when somebody else wants to let her out or admit her. She sits in one's lap or rubs her head against one's legs, at her own, not anybody else's, convenience. She plays with a toy if in the mood, and sneers at it if not in the mood. She may obey an order to get down from the mantel or stop using a chair for a scratching post, but she will disobey if it serves her convenience better. The household tyrant has no use for the cat; and there are well-authenticated instances of dislike for cats on the part of political tyrants—dislike or hate, not ailurophobia. Méry cites Alexander and Napoleon as examples.† Of such cases, a psychoanalyst remarks, "This type of person would prefer a dog to

*Suehsdorf, Adie: Op. cit.

**Schulberg, Howard (as told to Virginia Biddle): Op. cit.

†Méry, Fernand: Op. cit.

a cat because he would be unable to tolerate the magnificent independence of a cat."*

This "magnificent independence" is not the result of "spoiling" or otherwise conditioning the cat. It is not a characteristic of this cat or that; it is a trait universal to cats; it is not shared by all animals or all mammals; it would be interesting to compare its extent as an innate characteristic of man to its extent as an innate characteristic of the cat. One may guess that in spite of all the difficulties we have with unruly children and problem youth, there is less of "magnificent independence" in man than in the cat. Why?

The cat's curiosity is a proverbial trait and, again, one apparently universal to cats. It is an interesting experience to try to pack a trunk with a cat as a spectator, or to close an open bureau drawer or a closet door and then hunt for the family cat. When a human acts in the cat's inquisitive fashion, the psychiatrist is likely to talk about voyeurism, caused by infantile curiosity about parental sex, and its sublimation in activities ranging from exploration to microbiology. But the cat does not have the same impulse to sublimate; the parental genitalia—at least the female's—are no mystery to the cat; and adult cats are as likely to have intercourse publicly as in private; they make every vocal effort to let the community know it is going on. Similarly, self-preservation does not seem to be the answer. Nobody who has watched an inquisitive cat can imagine that she is concerned with locating possible enemies or hiding from them. She is plainly interested only in seeing what she can see. And her inquisitiveness is plainly rooted in her biology, not in a prudish upbringing. How much of man's insatiable curiosity about his world and what is in it is also rooted, not in voyeurism, but in his biological inheritance?

Aggression is another characteristic that it might repay the reader into man's psychology to study in the cat. However it may have been with her wild ancestors, aggression, the impulse to destroy, is far from omnipresent in the civilized cat. The cat hunts for food; she fights to defend herself, to defend her kittens, and sometimes to defend her home against cat or dog trespassers; male cats fight wildly—and loudly—over females in season (this may often be more a part of mating ritual than actual fighting to kill, although a male on murder bent sometimes does bite through the

*Moloney, James Clark: *The Magic Cloak. A Contribution to the Psychology of Authoritarianism.* Montrose Press. Wakefield, Mass. 1949.

base of an adversary's tail, to kill by severing the spinal cord) but cats do not appear, as a rule, to fight for the pure joy of fighting. The ancient battered Tom is an exception; catdom too has its professional duelists. But generally, cats play at fighting, and rarely turn play fight into real fight—even if one play fighter is accidentally hurt. The cat's ritual for killing is cruel (instinctively and perhaps necessarily so; the human butcher's is often unnecessarily so); but one never hears of a cat showing sadism toward another cat. If man's aggression could be reduced to the proportion that is evident in the cat, one might anticipate the millenium. If there is a true death instinct in man, an instinct for aggression, can it be demonstrated in the cat? If it cannot, and considering the postulate that all living organisms possess it, what has become of it?

The cat is an obsessive-compulsive creature. Is this evidence that another emotional trait is shared by cat and man—anal eroticism? The cat's toilet training is early and thorough, if not severe; she observes its precepts meticulously all her life. The cat is compulsive; she resents environmental change; she washes compulsively and endlessly. In man, these habits can become exaggerated and become neurotic traits. Is their presence in the cat evidence of common psychobiological origin? They all, of course, once served the biological purpose of survival when the ancestors of civilized cats were wildcats. If urine and feces are buried, an enemy who trails by smell will find it more difficult to follow the cat's trail. If the general environment is unchanged, there is less likelihood that there has been disturbance by some alien, cat-eating prowler.

If the cat is spotlessly clean—and whatever one may think of her preference for saliva rather than water for washing, she does keep herself spotlessly clean—the animals she trails for food cannot be warned by smell; and the animals who trail her for food cannot be guided by it. The cat's behavior in all these obsessive-compulsive respects is presumed to be genetically determined; man's similar traits are commonly supposed to have been acquired as he became civilized. From what we know about both ancient and contemporary primitive man, he is not distinguished by inoffensive disposal of feces, order in his surroundings, or cleanliness in person; these are commonly assumed to be products of civilization—which may raise the question of whether man acquired these habits from his partner in founding civilization, the cat.

Or does man, perhaps, have certain genes which resemble certain cat genes closely enough to enable him to adapt, under appropriate environmental stimulation, to a character pattern not unlike the cat's?

The cat, like man, evidences capacity for grief, happiness and affection. The sorrow a cat shows when deprived of her kittens looks exactly like human sorrow; and, despite some scientific contentions that the phenomenon is impossible, reliable witnesses can be produced to tears overflowing a mother cat's eyes on such an occasion (the same contentions to the contrary, dogs have been seen to weep, too), and to the clenching of her teeth in a friendly sleeve during the agonizing parting. The cat can exhibit joy over a new toy, happiness over friendly or loving attention, sheer high spirits in spontaneous play—racing through a house and up and down over furniture—and a catnip euphoria which resembles nothing so much as a businessman's raised spirits after a couple of martinis, though one seldom sees a businessman on his back on the floor, waving his feet happily in the air. That a cat can feel love for a person and give love in return, is a concept frequently sneered at by persons who dislike cats, including some "scientific writers," but it is not sneered at by persons who have lived with cats, loved cats and feel sure that they have been loved by cats.

The experts, as of today, are somewhat less than objective. Those who are manifestly—as judged by their published writings—fond of cats as cats, not as show animals or pedigreed possessions, seem to have little hesitation in applying human terms to cat emotions. Méry, as has been noted,* uses the human term "love," as motivation for cat existence; and if his usage seems to some to overemphasize the element of sex, Freud has been criticized on the same grounds; and Méry's practice is common enough among the unscientific, as well as the scientific, French. Schulberg,** who is a veterinary surgeon and is friend and physician of innumerable cats of all varieties, thinks the common cat, the "ancestral tabby," still holds her own "as a champion pet of distinction," and also seems to have no doubt that, in the common English-language meaning of the term, cats and people love each other. His own cat is "Mr. Bum," whom he "scooped up" as a stray kitten in the street.

*Méry, Fernand: Op. cit.

**Schulberg, Howard: Op. cit.

Dissent by an expert should be noted. Milan Greer, who sells aristocratic cats, and aristocratic cats only, to the common people, has this to say about the cat's emotionality:^{*} "Cats don't love their owners; I question whether they ever love other cats; and I am deeply suspicious of anyone who loves, or claims to love, his cat. This strikes me as a false analogy with the kind of emotion human beings feel for each other. I suspect misplaced sentimentality in anybody who says he loves cats, and I *know* that cats don't display a shred of this emotion in return. They can enjoy your company, they can oblige your wishes—they can respect you—but that's it." Then he mentions that the Manx cat is a "feline clinging vine" who will "literally languish without your company and will never leave you alone," and that the golden Siamese, whom Greer himself developed, has a marked "need for human companionship." He poses for a dust jacket picture, holding a black cat with one paw against his face, and he is described in the book's introduction by a veterinary surgeon as "a man who really and truly loves cats." Maybe love by any other name...!

Love for or by a cat is, of course, as impossible of proof as love for or by wife, husband or children. There is no intellectual way to prove that in any given instance it exists or doesn't exist. But humans and cats (and other animals) have a common biological heritage; it would seem the better course—even from the scientific point of view—to assume, because of that heritage, that the cat's emotions are what they appear to be, rather than that some "instinct" causes the cat to have different, though similar seeming, emotions from human emotions. Aren't human emotions also "instinctual"?

The cat in the home is an individual; she is like and unlike a human, and is more like a child than like an adult human. She has her individual characteristics and her strictly personal habits. Biscuit, for instance, has to be persuaded to eat canned cat-and-dog food; she dislikes ordinary fish and canned salmon, goes wild with joy over tuna, scallops and shrimp, sniffs disdainfully at catnip, and likes lettuce; she eats holes in blankets and sweaters, eats string, eats nearly all flowers but composites, has a special taste for roses and African violets, and once ate an overcoat cuff off a sleeve. She meets family members and known friends at the door, but is often aloof with strangers. She hides behind the

^{*}Greer, Milan: *The Fabulous Feline. (Or Dogs are Passé.)* Dial, New York, 1961.

banisters and grabs people who go up and down the cellar stairs. She stays the length of the floor away from a safely-leashed visiting cat, and thinks her own reflection in a mirror is another cat and refuses to look at it. In the course of a night, she alternates between sleeping in two chairs, and toward morning, appropriates the foot of the bed. She has a special variety of mischief-taking the antimicassors off a living room chair. When she thinks nobody is watching, she pulls the pins out with her teeth, drops them neatly behind the seat cushion, then sends the tidy itself flying with a flick of her paw.

Blackie and Snap behave differently. They like liver, kidneys and other traditional cat delicacies which Biscuit disdains; they enjoy catnip. They both serve to illustrate that one cannot generalize too much about cats. Some time ago, a writer who was endeavoring to demonstrate that a cat was a wild animal and didn't belong in the home remarked that the cat hid herself when she was about to have kittens (civilized women, of course, disdain privacy and customarily have their babies in the middle of Times Square). But Snap demands a person in attendance until she has her first kitten; Blackie insists on somebody being there if she is in trouble—about to bear a dead kitten, for instance. Blackie has a loud voice in emergencies, but unlike many cats who "talk" a great deal, usually signals her wants by opening her mouth without uttering a sound. She invariably says something in a low voice, however, when somebody lets her in after a wait at the door. Opinions differ as to whether it is, "Thank you," or "About time, you so-and-so."

Blackie, like Biscuit, thinks her mirrored reflection is a strange cat, and turns away with hurt feelings in an apparent display of jealousy. Kitty Cornell, however, knows what her reflection is. She enjoys being adorned with a "pearl" necklace, sitting before a looking glass and admiring herself. She is tremendously resentful of attempted punishment and will deliberately knock all the houseplants off a window shelf after a scolding.

There are numerous excellent courses and numerous texts in comparative psychology. But most of them seem to aim at the head and grasp the tail of the cat. It is the contention here that some of the more general works, intended for entertainment and even including some fiction, cast more light on cat personality—and human personality. One might recommend here Aymar's

excellent collection of cat literature,* ranging from short stories, through cat biographies and short studies, to Don Marquis' and T. S. Eliot's versified cats. To be noted in this book, is "The Cat's Behavior in Two Worlds," by Frances and Richard Lockridge, a collection of careful observations of cat performance, centering on Martini, Gin and Sherry, who are the Lockridges' own cats, as well as the cats of the fictional Norths in the Lockridges' famous detective stories. The cat, say the Lockridges, lives in two worlds, the cat-world and the man-world, and has behavior appropriate for each.

Notable in cat behavior, is the habit which inspired the title of a recent novel, *The Door into Summer*.** It is the cat's belief that if the weather is winter beyond one door to the outside, it may be summer beyond the next one. It not only provides a novelist's title, but there is mention of the trait in the Aymar collection, and many persons who have lived with cats can testify to it. It is a performance which looks like reasonable behavior, actual reasoning, but reasoning based on insufficient information. The cat does not know enough about the weather. The human acts frequently in the same fashion, and cat behavior may be instructive.

There are numerous other such matters in which man may learn from cat—aside from studying conditioned reactions. There is the matter of craving for admiration and the perhaps related phenomenon of jealousy. Consider the cat who "hams" for any audience by performing on the porch railing, her pleasure when applauded, what looks very much like hurt dignity when laughed at. It is routine nowdays to warn young parents against a pet's probable jealousy of a new baby—that of the dog as well as that of the cat. One assumes here that those conveying the warning think of such jealousy in human terms. It should be profitable to study both cat and dog for attention-getting and jealousy-exhibiting mechanisms. It is sometimes assumed that the older child, displaced by a baby, shows jealousy and resentment because the older child has been "spoiled." Has the pet, displaying what looks like jealousy and resentment, also been "spoiled"? Does the pet believe that he himself is a child? Or is his reaction based, not on conditioning, but on a biological factor? In that case, is the child's also?

*Aymar, Brandt: *The Personality of the Cat*. Crown. New York. 1958.

**Heinlein, Robert: *The Door into Summer*. Signet. New York. 1959.

All this is without mention of a subject of at least equal importance, the benefits to individual human personality and human character of sharing love and companionship with the cat. Properly, this should lead to greater appreciation, respect and affection—for other humans, of course, not to their displacement by a pet. But this is another cup of tea—or another saucer of cream?

The dignity and self-respect with good nature that characterize the cat are among the admirable qualities from which man might learn. Cleanliness is another. There is the training in kindness and consideration which one learns from companionship with the cat. Cats have often been prescribed—usually by relatives or other lay people—as therapy in physical illness; and Schulberg* reports a child guidance psychologist who owns a cat named Freud and who often recommends living with cats as therapy "for emotionally high-strung people." The cat could serve as model for man in many other ways. Mark Twain is said to have observed that if it were possible to cross the human race and the cat, it would benefit the human race but would ruin the cat.

With as much sentimentality as possible laid aside, the point made here is that people whose primary study is man might learn much that could be usefully applied to child and adult from more study of the personalities—not merely the intellects—of the non-human members of the human household: in particular, the characteristics of that co-founder of man's civilization, that fascinating person, the cat.

*Schulberg, Howard: *Op. cit.*

BOOK REVIEWS

A Mental Health Survey of Older People. By the staff of the Mental Health Research Unit (New York State Department of Mental Hygiene). 138 pages. Paper. State Hospitals Press. Utica, N. Y. 1961. Price \$2.25.

This monograph is the result of a very carefully organized and administered interdisciplinary inquiry into the mental health status of our older population. Ernest M. Gruenberg, M.D., Dr.P.H., directed the staff during the greater part of the survey period. Six representative tracts in a typical American city of medium size (Syracuse, N. Y.) were surveyed. The trained interviewers identified 100 persons, in a population of 1,805 over the age of 65, as having enough manifest symptoms of psychosis to be certifiable under the provisions of New York State law. Distribution of these cases by age, sex and socio-economic position is reported. It was concluded that the certifiable cases outside hospitals far outnumber those within hospitals.

This monograph was previously published in three parts in the PSYCHIATRIC QUARTERLY SUPPLEMENT: Parts 1 and 2, 1959, and Part 1, 1960. The information it contains is basic material for any psychiatrist and, this reviewer thinks, is indispensable for the hospital planner and administrator.

The Prince of Darkness and Company. By DARYL HINE. 190 pages. Cloth. Abelard-Schuman. New York. 1961. Price \$3.95.

This novel deals with various events in the life of an aging poet-novelist who has moved to an island south of Europe and who maintains his menage there. It relates various dismal occurrences with no apparent purpose except to shock. There is no attempt at the development of psychological reasons to explain the characters who are presented as full-fledged psychopathic types and who show no further development in the course of the novel. The author may have been influenced by the lives of one or two second-rate artists. The life of Aleister Crowley was filled with many more morbid incidents than this book. It is not that such people do not exist, but rather that *The Prince of Darkness and Company* fails to show any development of character or personality and is a mere recording of events in the lives of jaded individuals seeking new stimulants. Aleister Crowley was almost an author, almost a poet, almost a magician, but never quite succeeded in anything except psychopathic behavior. The characters in *The Prince of Darkness and Company* almost succeed, as well. As this is a first novel, it may be hoped that the author in the future will develop greater insight into his characters.

The Mentally Disabled and The Law. By FRANK T. LINDMAN and DONALD M. MCINTYRE, Jr. 445 pages. Cloth. University of Chicago. Chicago. 1961. Price \$7.50.

This book is the report of a study of the American Bar Foundation on the rights of the mentally ill. It deals with this subject purely from a legal point of view. It reviews the various laws of certification, both voluntary and involuntary, of sterilization, domestic relations, incompetency and property rights. It then deals with the sexual psychopath and the criminal law, and finally discusses a draft act proposed for general utilization in all governmental agencies so as to make the law fairly uniform. The report goes into great detail and has numerous charts and appendices concerning the various topics mentioned.

Its main failure is in its inability to coordinate the legal and medical aspects of the problem. Like most legal reports, it is concerned with overall definitions of terms and the inclusion of every possible event, and with a tremendous fear that the medical profession, unwittingly or unwittingly, will become involved in the illegal incarceration of individuals. Like most such reports, it proposes the routine re-examination of patients at regular intervals. The worth of such examinations, either for discharge or treatment, is—if they are carried out by the hospital personnel—dependent upon the policy of the hospital and the attitude of its physicians. If hospital physicians carry out perfunctory examinations, they are valueless both from a medical and from a legal point of view. If, however, as some suggest, these examinations are to be carried out by a commission or board outside the hospital, then not only does the cost become prohibitive, but there are not enough qualified personnel to do the job. Until greater faith is established between the medical and the legal professions, it would appear that this projection of fear—in the examination provision—by the legal profession will continue to exist.

There are numerous items in this book which could be discussed in detail. Only a few will be mentioned. The authors consider that under ideal conditions, every patient should be represented at his preliminary hearing by an attorney, either personally retained or court-appointed, in the belief that every person who comes to court should be granted the statutory guarantee of representation. The statement is made that the counsel would have to guard, not only against scheming relatives, but also against incompetent and lax medical judgment. The report also calls for at least two days notice prior to the hearing.

In the section on voluntary admissions, the authors seem doubtful concerning detention of the patient after he requests release. They feel that any retention, even for a few days after such request, is an invasion of the rights of the individual and should be safeguarded by numerous legal formalities.

In the draft act, suggesting the type of laws which should be requested, there is a provision that temporary hospitalization should be allowed on the certification of a police officer without medical examination. Although there may be some areas in the United States where the services of a physician would be unavailable, this would seem a step backward rather than forward.

In spite of these criticisms, a tremendous effort was made in the compilation of this book, and it has valuable information for the administrator of any mental hospital, or for officers of departments of mental hygiene.

The Drug Experience. DAVID EBIN, editor. 385 pages. Cloth. Orion Press. New York. 1961. Price \$5.95.

The editor has made a collection of first-person accounts of drug addicts, their reactions to drugs and in some cases their problems in attempts at detoxification. He has divided the book into sections depending upon the drug, such as marijuana, heroin, cocaine, opium, peyote, mushrooms, etc. The authors that he has selected include a formidable list with Beau-delaire, DeQuincey, Cocteau, Gautier, and many others. The editor gives a short account of each drug and each individual.

The problem of drug addiction is summed up well in a short quotation: "Any adequate discussion of the 'addict' must start off with the critical distinction . . . between physiological addiction (the need for drugs to control withdrawal symptoms) and psychological habituation (the need for the positive satisfactions they provide). The problem of narcotics is not one of addiction but one of habituation. Were addiction our problem, it would be easy. Once the addict had been isolated from the sources of the drug and been seen through the withdrawal period until all symptoms had vanished, the addict, lacking any direct physiological need for the drug, would no longer be an addict. The problem, however, is not the curing of the addiction, but the reduction of a phenomenally high . . . recidivist rate."

The selection of writings is excellent, but the book will probably prove of limited interest in the psychiatric reader.

Wilson's Night Thoughts. By EDMUND WILSON. x and 282 pages. Cloth. Farrar, Straus and Cudahy. New York. 1961. Price \$4.50.

Casual poetry and casual essays fill this book of night thoughts by the man who wrote, among other things, *Memoirs of Hecate County* and *The Scrolls from the Dead Sea*. The verse is erudite, sophisticated and expertly wrought, but much of the flavor is bitter, and there are nightmare moments, as well as a few primitive nightmare cartoons and one astonishingly polite and savage polemic. It is an excellent self-study of the modern sophisticate, his tempered and sharp-whetted thoughts, and something of his primitive emotions.

The Layman's Guide to Psychiatry. By JAMES A. BRUSSAL, M.D. 235 pages including index. Paper. Barnes & Noble. New York. 1961. Price \$1.50.

This is the best descriptive review of psychiatry for the layman that this reviewer has ever seen. It is intended to explain what psychiatry is and what illnesses psychiatrists treat, rather than to promote good mental hygiene by direct exhortation. It describes the psychosomatic illnesses, the psychoneuroses and the varieties of psychoses. It should do a great deal toward lessening fear and promoting understanding of mental illness on the part of those who come into contact with it without adequate background. The book could also be used as a school of nursing text or as an introductory text for any student of abnormal psychology. There is an excellent glossary.

The author does not confine himself to mere description. He discusses the relationships with mental illness of longevity, of changing socio-economic factors, of religion and of such concepts as love. Practitioners can take issue throughout the book with this evaluation or that; but the reviewer thinks it is as nearly wholly acceptable as anybody could expect. It can be recommended without reservation for lay reading, and the reviewer thinks it should be comprehensible by any reader with a high school education.

An Approach to Community Mental Health. By GERALD CAPLAN. 262 pages. Cloth. Grune & Stratton. New York. 1961. Price \$4.50.

This text is the result of various lectures by the author, from which he has developed an approach toward community mental health from the point of view of the public health worker: the prevention of mental ill health rather than the treatment of the individual case. He envisages a broad spectrum of treatment media in the community, concentrating on family relationships and on school and community activities where case finding could be done, and intensive short-term treatment applied to prevent the development of deep-seated emotional problems. The author deals successively with the problems of pregnancy, mother-child relationships, and family life, and then discusses the roles of the nurse, social worker and family doctor in the prevention of emotional upsets.

This book gives an excellent theoretical presentation of the problem, but does not consider the costs of such a program, the training of the personnel required, or the dearth of interest or lack of ability among family physicians, social workers and nurses. Its importance is in laying down a program which can be developed.

African Voices. PEGGY RUTHERFORD, editor. 200 pages. Cloth. Vanguard. New York. 1960. Price \$3.95.

This is a fine anthology of prose and poetry from the traditionally dark and mysterious continent which is increasingly making itself heard and felt around the world. The tale of the four years spent by the editor in gathering the materials makes a romantic story in itself, the approaching of reluctant authors, and traveling through mosques and courtyards, through dusky streets and under the hot, tiring African sun. Most of her selections have not been published before, or required translations from many different native or European languages. Here one finds wild, glowing poems; old folk tales and new, bitter cries against white injustice; raw beauty and harsh ugliness; and, throughout, the strange, mellifluous names of far-off places and people. The people along the muddy rivers, in the slums and shanty towns, and in the cities come to life. The teachers, preachers, newspapermen and others speak up. What they have to say is sad, or funny or biting, but always vital.

The Caretakers. By DARIEL TELFER. 352 pages. Paper. New American Library. New York. 1960. Price 75 cents.

A patently unfair and purely sensational novel is written about a state hospital. The book leaves the lay reader without understanding of psychosis, and with the erroneous impression that shock treatment is administered to "hysterical" patients as "punishment," and that all physicians and nurses working in the hospital are totally neurotic. The high point of absurdity in the narrative is reached when a physician has intercourse with a psychotic woman and is killed by her husband. To top all these improbabilities, all nurses and physicians choose the wrong partners for love (or promiscuity). The book has this lurid inscription on the title page: "A shattering novel about nurses, doctors, and patients in a State Hospital where emotions readily explode, where lust leads to rape, hate to murder."

Teaching the Retarded Child to Talk. By JULIA S. MOLLOY. 125 pages. Cloth. John Day. New York. 1961. Price \$3.50.

According to the publishers, this is the first of a series of books dealing with various aspects of education. It is meant for parents and for teachers. It is rather simple in outline and goals, but covers the aspects that the parent should know fairly well. This type of book can be helpful to the parents of a retarded child and can be recommended for that purpose.

The Fault of the Apple. By FREDRIC WAKEMAN. 253 pages. Cloth. Simon and Schuster. New York. 1961. Price \$3.95.

This is the ninth novel of a writer who (with the exception of parts of *The Hucksters*) has produced nothing notable. In the present novel, Wakeman describes a middle-age revolt without understanding it.

Measuring Delinquency. By JOSEPH W. EATON and KENNETH POLK. 102 pages, including index. Cloth. University of Pittsburgh Press. Pittsburgh. 1961. Price \$7.00.

This book reports a study of available public records, by the Welfare Planning Council of the Los Angeles region through the facilities of the probation department of Los Angeles County in an inquiry into the composition of delinquency. All delinquency referrals to the probation department and their dispositions during 1956, comprising 8,615 juveniles, were analyzed according to a variety of factors, including the volume of delinquency, the nature of the offense, pertinent variables such as age, sex, ethnic differences, recidivism, and so on. "Description" is a better term than "measurement" for what was attempted in the study.

Although the book focuses exclusively on the problems of Los Angeles, it has some general applicability; and administrators, workers and investigators in correction, and probation and the delinquency field in general should find it important reading, though restricted in value to such specialists.

Training in Business and Industry. By WILLIAM McGEHEE and PAUL W. THAYER. 305 pages. Cloth. Wiley. New York. 1961. Price \$7.50.

McGehee and Thayer are psychologists currently associated with Fieldcrest Mills and the Life Insurance Agency Management Association, respectively. In this book, they address themselves directly to training directors and indirectly to training managers in business and industry. While the authors take the position that training is a management tool (and not a field in itself), they feel that the worth of training has been taken largely on faith and requires clear evaluation. The book consists of chapters on "Training in Business and Industry Today," "Organization Analysis," "Operations Analysis," "Man Analysis," "Learning and Industrial Training: I," "Learning and Industrial Training: II," "Methods and Techniques in Industrial Training," "The Trainer," and "Evaluation of Training." Among the subjects considered are motivation, automated teaching (including television and teaching machines). The material is organized at a level appropriate for persons who may not have been college educated.

The Russians. By STEPHEN STROGOFF. Translated by CONSTANTINE FITZGIBBONS. 170 pages. Cloth. Random House. New York. 1961. Price \$3.75.

Constantine Fitzgibbons' translation of *The Russians* presents a fast-moving, interesting novel. There is a rapid succession of episodes, although the episodes are not always plausibly put together. The author uses too few words at times when more elaboration might better develop the plot. Characterization comes through poorly in this translation.

Freud's Concept of Repression and Defense. By PETER MADISON. 205 pages, including index. Cloth. University of Minnesota Press. Minneapolis. 1961. Price \$4.75.

This is a well-organized book that attempts in the main to give clarification to the ideas of Freud centering around repression. The author goes on to formulate a theoretical and observational language, aimed to point to a way in which Freud's concepts may be more amenable to empirical validation. In this respect, the psychiatrist, and especially the student and researcher in this field, will find much of value in this well-thought-out book.

The Meaning of Heidegger. By THOMAS LANGAN. 247 pages. Paper. Columbia University Press. New York. 1961. Price \$1.75.

Professor (philosophy, Indiana University) Langan's study of Heidegger would seem to be the most comprehensive account of this phenomenologic philosopher available to the English reader. In Langan's view Heidegger is principally concerned with the essence of Being. As not infrequently happens, the conversion of German philosophic terms into English results in some disconcerting shifts in one's attitude toward them, and the book is not easy to read—but then the subject is not an easy one either. For this reviewer the terminal chapter (which contains less picking-one's-way through shifts from a Teutonic frame of reference to one of idiomatic English) was the most rewarding. In this, Langan is concerned more with critique than exegesis, and his evaluation of the relation of Heidegger to his predecessors is of considerable value to the reader who is not an expert in this area.

Conceptual Systems and Personality Organization. By O. J. HARVEY, DAVID E. HUNT and HAROLD M. SCHRODER. 375 pages. Cloth. Wiley. New York. 1961. Price \$7.50.

This is a theoretical psychologic exploration "upon the nature of adaptation to a changing environment as a consequence of differences in conceptual structure." The authors emphasize the theoretical nature of the work by admitting probable inaccuracies and exaggerations. On this basis the work is a useful provocative volume, one chapter of which (pp. 272-325) is devoted to speculations about psychopathology. The authors appear to have gotten their knowledge of psychopathology largely from R. W. White's *The Abnormal Personality*.

The tendency of the authors to develop new terms, especially by what often seems, upon superficial examination, to be a gratuitous neologistic process does not improve the ease of reading this book. Numerous, probably unnecessary, difficulties in communication also arise when the special terminology employed by the authors is put to work to elucidate psychopathology. The degree of consistency within their conceptual system appears to be greater than its applicability to clinical psychiatry.

Children in Need of Parents. By H. S. MAAS and R. E. ENGLER, JR. 462 pages, including index. Cloth. Columbia University Press. New York. 1959. Price \$7.50.

There are over a quarter of a million children in the United States who are living away from their own homes and the great majority of them are "orphans of the living." This book reports on a study of nine selected communities, varying in size and location, to obtain information about children living away from their own homes. The study was done by research teams of sociologist and child welfare workers and covered the characteristics of the children, their parents and their placement experiences. Social agency facilities, the communities and their attitudes toward neglect and dependency of children were studied.

The results challenge persons in all professions, particularly in those of psychiatry, psychology and social work, who are interested in the prevention and treatment of the causes of child neglect and dependency, as well as in the care and treatment of children who are deprived of the consistent warmth of family life and love.

What Teenagers Want to Know. By FLORENCE LEVINSOHN and G. LOMBARD KELLY, M.D. 89 pages. Paper. Budlong Press. Chicago. 1961. Price \$1.50.

This is a pamphlet written for teenagers, and it is always difficult for a specialist to determine how much information and what type of information a teenager can best use. This reviewer gave this book to several college students in their late teens. All of them felt that the book was well written and cleared up points that they had not known previously, or on which they had been somewhat confused.

On this basis, this reviewer would state that the booklet is of value to the teenager. Its writing is clear and concise, and the work is not meant to be a scientific treatise. It fulfills the function for which it is planned: informing the teenager concerning emotional problems, which occur in everyone, especially in the realm of sex.

13 Famous Patients. By NOAH D. FABRICANT, M.D. 188 pages. Paper. Pyramid Books. New York. 1961. Price 50 cents.

The author, who is an otolaryngologist, has picked 13 prominent patients, among whom are politicians, writers and artists, and has attempted to show that their reactions to illness and disease are no different from other people's. He points out also that had some of them lived in the past decade their illnesses would have been favorably influenced by new drugs and treatment. On the other hand, he emphasizes that no great progress has been made in treating the common cold or the alcoholic patient.

Philosophy of Judaism. By JOSHUA ADLER. 160 pages. Paper. Philosophical Library. New York. 1960. Price \$3.00.

Although this book is called the *Philosophy of Judaism*, it is more of a treatise on the metaphilosophy of religion in general and the mysticism of the concept of God.

The author, discussing the creation of the universe, distinguishes between the universe and the universal. In taking up man's inability to understand nothingness, he asserts that we must accept creation and god without rational interpretation. He takes up several particular problems of the Jewish faith, including certain prohibitions, the function of the Sabbath, the interpretation of sacrificial offerings, and the function of Judaism, reiterating the general belief that as a minority people with a monotheistic religion, they serve as a measure of the present concept of democracy.

This book will be of interest to students of religion; but because of metaphilosophical interpretations, will have a limited reading public.

The Nature of Judaism. By SAMUEL UMEN. 152 pages. Cloth. Philosophical Library. New York. 1961. Price \$3.75.

This book consists of a series of articles, most of them of one or two pages, dealing with numerous religious subjects. It is described as being for the lay reader.

The author takes up the universal nature of religious belief and its specific applications to Judaism. Throughout, he stresses the need for dynamic growth in all religions and the ethical and moral basis of religion. He stresses the belief in God and the brotherhood of man as the two pillars of all monotheistic religions and sets this belief distinctly apart from the ritual and trappings constituting the pious observance of religion.

Anyone interested in a concise expression of Jewish belief or of monotheistic beliefs in general will benefit by reading Rabbi Umen's compendium.

Patterns of Sex and Love: A Study of the French Woman and Her Morals. Prepared under the direction of the French Institute of Public Opinion. 234 pages. Cloth. Crown. New York. 1961. Price \$4.00.

Compiled in this book are statistical reports of the French female's views on sex and love. The statistics are collected by the questionnaire method, with its usual drawbacks. They deal with the period beginning with childhood's sex education through maturity, and how the sex education or lack of it may influence the mature woman's views on sex and love. Comments are given by journalists and novelists but do not necessarily suggest solutions to the problems which are brought out. The reader is permitted to sit in the interviewer's chair and draw his own conclusions.

The generally popular concept of the French woman being sophisticated in matters of sex and love would seem to be disproved by this study.

An Atlas of Juvenile MMPI Profiles. By STARKE R. HATHAWAY and ELIO D. MONACHESI. 402 pages, including index. Cloth. University of Minnesota Press. Minneapolis. 1961. Price \$8.00.

The cases reported in this new handbook are drawn from the second phase of the Hathaway-Monachesi studies of ninth-grade Minnesota public school pupils and their later careers. MMPI users will welcome this collection of over a thousand brief case histories together with their juvenile MMPI profiles.

My Holy Satan. By VARDIS FISHER. 286 pages, including 36 of notes and commentary. Paper. Pyramid. New York. 1960. Price 50 cents.

This edition of *My Holy Satan* is a reprint of a vivid and passionately-written novel of Fisher's "Testament of Man" series. It is of interest to the student of personality because it attempts to re-create the people and the society of one of the darkest places and darkest times of the Middle Ages, Provence, a generation after the extermination of the Albigensians. Despite the title, it is not a study of devil-worship, the institution of central interest is the inquisition, for which Fisher relies heavily on Henry C. Lea as an authority; there is what seems to this reviewer to be at least one vast implausibility in the plot and there are several matters raised in connection with astronomy and medicine that appear to be anachronisms. Notwithstanding, the book is worth attention from the standpoint of psychodynamics.

Valhalla. By JERE PEACOCK. 510 pages. Cloth. Putnam's. New York. 1961. Price \$4.95.

Waiting for a war to present itself is a dull interlude for U. S. marines stationed in Japan. It soon becomes dull too for the reader of this over-long first novel. Despite the sex, violence, persistent rawness of the writing, and the obvious attempt to write an exposé of the corps, the author rarely manages to get the reader interested in, let alone involved with, his characters.

Stowaway. By LAWRENCE SARGENT HALL. 188 pages. Cloth. Atlantic Monthly Press Book. Little, Brown. Boston. 1961. Price \$3.75.

Lawrence Sargent Hall's *Stowaway* depicts the complete disintegration after the war of a World War II Liberty ship's peculiar crew, a floating exhibit of varied psychopathology. The personality description is good; but the motivations of his assorted derelicts are none too clear.

This reviewer found *Stowaway* tedious reading and would vastly have preferred an old-fashioned, exciting, fast-moving sea saga.

The Psychology of Expression. Dimensions in Human Perception.

The British Journal of Psychology, Monograph Supplements. By SYLVIA HONKAVAARA. 96 pages. Paper. Cambridge University Press. New York. 1961. Price \$4.50.

This is a study which uses the familiar technique of trying to determine what emotional conditions are portrayed in pictures of people. The author, now at Brandeis University, worked with Finnish children in a group of experiments which demonstrate that children are less likely than adults to report the emotion which the selector of the picture had in mind. It is concluded that primitive or affective attitudes govern childhood responses, but that these become sophisticated as a result of learning as time goes by.

Southern Schools: Progress and Problems. PATRICK McCUALEY and EDWARD D. BALL, editors. viii and 174 pages. Cloth. Southern Education Reporting Service (SERS). Nashville, Tenn. 1959. Price \$4.75.

The editors of *Southern Schools* have produced an important journalistic report on an eventful era in American education. The book is not only a narrative for the lay reader, but is statistical enough for the educator and sociologist who would prefer documentation. The editors have gathered significant sections as chapters on population trends, expenditures, enrollment and attendance, personnel, transportation, and buildings and equipment. Seventeen states are dealt with, and the great mass of data included will assist researchers and scholars. This book is recommended for its highly intelligent, factual, informative and provocative thesis. Even though the South has much to accomplish, this volume points up the very basic and important progress now being made.

How to Live Through Junior High School. By ERIC W. JOHNSON. 288 pages. Cloth. Lippincott. Philadelphia. 1959. Price \$3.95.

Eric W. Johnson's *How to Live Through Junior High School* may well help parents maintain their perspective and humor during the difficult early adolescent years of their children's lives. Mr. Johnson obviously knows children; and his interpretations of the thoughts, actions, attitudes, and potential of adolescents are valuable, and may give insights to parents into the needs of children, especially in terms of their growth, development, learning and maturation.

How to Live Through Junior High School discusses in honest detail the social and academic problems of children between the ages of 11 and 15, including problems of study, work habits, making friends, smoking, punishment, sex education, allowances, and other troublesome points. This book is, therefore, valuable to teachers, social workers, guidance counselors, and parents who work and live with adolescents of all ages.

The Life of John Middleton Murry. By F. A. LEA. 278 pages. Cloth. Oxford. New York. 1960. Price \$6.50.

This book is described as the first biography of John Middleton Murry: editor, critic, author, mystic, husband of Katherine Mansfield, intimate of the British literary set—and an individual with emotional problems throughout his life. He described himself as nervous from childhood, with night horrors and fearfulness; he felt insecure during his entire life and feared insecurity even when he was financially safe. His first three marriages, if not so tragic, could be explained as the consistent mistakes of a neurotic individual. He was seeking an ideal woman, who could not exist. He was happy with Katherine Mansfield until his marriage to her, and then began the bitter swaying to and from her, which did not stop until her death. His attitude toward religion was again colored by his neurosis, his seeking for mystic power, his claim of finding this, his attitude (in his 50's) toward entering the clergy, his change—all show his marked ambivalence toward a powerful and hostile parental authority.

The author holds that there is purpose and continuity in Murry's various activities. Continuity is established and continued by his neurosis, which colored his writing, his thinking, his attempt at philosophy, and his personal life.

The book has numerous abstracts of Murry's writings, is well catalogued and contains a tremendous amount of material about the man and his literary activities. The author admits that he is making no attempt in this book to analyze or interpret; he aims rather, to present the material and allow the reader to make his own interpretation.

Prevention of Mental Disorders in Children. GERALD CAPLAN, editor. 425 pages, including index. Cloth. Basic Books. New York. 1961. Price \$8.50.

The editor has brought together a wealth of material in a group of 16 original papers which explore the pathogenic organic, social and psychological forces making for mental disorders. The book deals with primary prevention and does not concern itself with the individual child; the focus is on communities and the promotion of mental hygiene in regard to population. It is especially recommended to professional people in the field of child psychiatry.

Teaching the Educable Mentally Retarded. By MALINDA DEAN GARTON, A.M. 233 pages, including index. Cloth. Thomas. Springfield, Ill. 1961. Price \$7.50.

This book should be of aid in preparing methods of teaching the educable mentally retarded. It is especially recommended to teachers who are interested in practical plans and suggestions presented in nontechnical language. The extensive bibliography enhances its value.

A Treasury of Witchcraft. By HARRY E. WEDECK. 271 pages, including bibliography and numerous illustrations. Cloth. Philosophical Library. New York. 1961. Price \$10.00.

This heterogeneous compilation is by a man who is evidently widely read in his subject. It contains traditional and folk material on the belief in and practice of witchcraft from ancient Sumer through the classical world to early modern times—with even later poetry and fiction cited in illustration. It is an interesting collection, with much readable material; but much would fall short of being enlightening to the reader not already generally conversant with the subject.

The book is loosely organized into chapters of little explanatory essays on various phases of witchcraft, with the excerpts appropriate to the chapter following. There is no index, and the reviewer, therefore, cannot be certain that there is no mention whatever of the factor of mental disorder in witchcraft or of the trial of Joan of Arc. Wedeck does recognize the survival of pagan religion in the witch rituals; and he refers to Margaret Murray in his text; but there is no title by her in his bibliography. His book does not give a comprehensive or well-balanced picture.

The History of Modern Culture. By MAURICE PARMALEE. 1295 pages, including index. Cloth. Philosophical Library. New York. 1960. Price \$10.00.

When a man of encyclopedic information, vast industry and an impressive list of titles on cultural subjects to his credit describes a work as the result of more than 50 years of thought and labor, it is painful to bring harsh criticism to bear on it. But Parmalee's book is not precisely what it is represented to be, a "history" of culture. The author writes well; he assembles his material with good critical judgment; and, although specialists in more than one field would take sharp issue with him—the theory of continental drift is an instance; his remarks on the Hurrians and the Hittites are others—he gives a readable and generally acceptable survey of the emergence of culture in the prehistoric Near East and its vicissitudes through the decline of the Roman Empire.

Parmalee writes positively, however, about doubtful material, without labeling it doubtful, and as he emerges into medieval and modern times, his work becomes heuristic. He pronounces judgments on capitalism and bourgeois society as if there were no question of their validity; and he promotes his own ideas of the way in which world society, economics and government should develop. He seems to consider economic man to be the whole of man and psychological man to be negligible. There is one reference—in a footnote—to Freud, not unfriendly but totally misunderstanding. The already informed reader may find parts of this work provocative or stimulating; but it is no book for the student.

Growing Old. By ELAINE CUMMING and WILLIAM E. HENRY. 293 pages. Cloth. Basic Books. New York. 1961. Price \$6.75.

Psychopathology of Aging. PAUL H. HOCH and JOSEPH ZUBIN, editors. 321 pages. Cloth. Grune & Stratton. New York. 1961. Price \$9.75.

These two books, though independent publications, may be used together with profit. Dr. Cumming is also a contributor to the second volume which is not exclusively devoted to psychopathology, as it is divided into four parts ("Epidemiology," "Psychology," "Psychophysiology and Genetics," and "Management Problems of Aging").

In contrast to Hoch and Zubin's volume, which consists of the proceedings of the fiftieth annual meeting (1960) of the American Psychopathological Association, and is not, therefore, a continuous text, the Cumming and Henry book is an integrated presentation of the theory that aging inevitably involves a "mutual withdrawal or disengagement, resulting in decreased interaction between the aging person and others in the social systems he belongs to."

"Disengagement is an inevitable process in which many of the relationships between a person and other members of society are severed, and those remaining are altered in quality."

As the authors observe, their "theory" is merely an expression of common-sense observation, but they emphasize that not all common-sense observations lead to consistent conclusions. Thus they point out that an aged person is not necessarily old in every sense of that word. They also consider fallacious the assumption that aging is inevitably an individual process and that successful aging is being as much like middle-aged persons as possible. It might be objected that such assumptions are not really in accord with common sense and that Cumming and Henry's "theory" is nothing more than a statement of an easily observable, though not invariably present, set of circumstances; but if one makes a deliberate effort to avoid becoming blocked by sociologic jargon, or entangled in "expertise," it is possible to assimilate many illuminating and penetrating observations. These books are both valuable and timely contributions to an important subject.

Tillotson. By EDWARD HYAMS. 311 pages. Cloth. Simon and Schuster. New York. 1961. Price \$3.95.

This is a very strange novel by a British writer with 20 books on his list. It is written in an aphoristic, unclear manner; as far as one can make out, the author is attempting the old tale of the "sentimental education" of an innocent young man confronted with the "baseness" of the world. He is constantly on the receiving end; woman is the principal malefactor; and a good deal of talk about homosexuality is included. All in all, it is a dubious performance.

For Young Adults Only. The Doctor Discusses Your Personal Problems.

By FRANK HOWARD RICHARDSON, M.D., F.A.C.P., F.A.A.P. 133 pages, including index. Cloth. Tupper and Love. Atlanta, Ga. 1961. Price \$2.95.

Kindly, sentimental, grandfatherly advice on the evils of petting and the dangers of dating is dispensed in this little book. "Don't drink—don't smoke—and don't drive fast," Dr. Richardson admonishes an admiring, mythical group of adolescents who have gathered around him with no real problems at all. The author has also written other books with such coy titles as "For Boys Only," "For Girls Only," and "How to Get Along with Children."

Programme Development in the Mental Health Field. Tenth Report of the Expert Committee on Mental Health. World Health Organization Technical Report Series No. 223. 55 pages. Paper. World Health Organization. Geneva. 1961. Price 60 cents.

The report examines trends in mental health work during the past decade, covering such subjects as mental health aspects of public health, psychiatry of childhood, treatment methods and facilities, organization of psychiatric services, education and training, and research. Under each heading, attention is drawn to the contributions made by WHO-sponsored studies, particularly those reflected in the reports of previous expert committees and study groups.

An examination of the aims of mental health work and the ways of achieving them is followed by a discussion of psychiatric and mental health services, their organization, planning and priorities. Emphasis is placed on the importance of training programs, since "even the most efficient organization and the best physical facilities will not prevent a badly staffed service from soon becoming unsatisfactory." The training of each category of mental health worker is dealt with in turn. In addition, an idea is given of the kind of education in mental health required for personnel from the other health professions, as well as for community leaders and the general public, so that all may help to promote the mental health of the community. The areas of research that are considered of foremost importance in mental health work are enumerated and discussed in detail. Among the many subjects recommended for investigation, are studies on brain function, epidemiology, health and social studies of communities undergoing rapid change, the hospital milieu, ecology of mental illness, problems of aging, the effect of nutrition on mental health, and genetics.

The report concludes with a consideration of the vital role that the World Health Organization can play in future planning for mental health, by fostering international co-operation and exchange of information, and by facilitating and stimulating research.

Trends in Content Analysis. ITHIEL DE SOLA POOL, editor. 244 pages.

Cloth. University of Illinois Press. Urbana. 1959. Price \$7.50.

This book consists of six papers presented at a conference on content analysis in the summer of 1955.

The diversity of disciplines that have found content analysis techniques useful is illustrated by the volume; the contributors represent five different areas: psychology, political science, history, linguistics and folklore.

A criticism commonly directed against content analysis is that it is simply a lengthy and tedious way of demonstrating the obvious and that it is quite incapable of generating insight into a problem. There is no doubt that the techniques are time-consuming, but some of the papers in this book, particularly Osgood's work on contingency analysis or the co-occurrence of symbols, suggests that content analysis techniques may provide insight, that would otherwise elude even the most sensitive of analysts.

Psychiatric Nursing. By RUTH V. MATHENEY, R.N., Ed.D., and MARY TAPOLIS, R.N., B.S., M.A. 281 pages, including index. Cloth. Mosby. St. Louis. 1961. Price \$3.75.

This book approaches the problem of psychiatric nursing with the emphasis on understanding the patient as a person. Rather than classify patients by diagnostic categories, the authors have chosen to classify them in types of behavior patterns.

Following a discussion of general principles of psychiatric nursing, designed to make the nurse aware of the basic emotional needs of the patient, the reader is led into a discussion of deviate patterns of behavior. Each section in this area encompasses the dynamics of development, the range of behavior and the nursing care.

The book is well written and is recommended for all nurses interested in the patient-centered approach in psychiatric nursing.

Belafonte. By ARNOLD SHAW. 287 pages. Paper. Pyramid. New York. 1960. Price 50 cents.

About the best one could say of this book is, "The price is right." The sub-heading is "an unauthorized biography." It contains something for everyone, with liberal supplies of saccharin added. The reviewer thinks that such books have some appeal to a certain segment of the population, but that they are certainly not literature, are not biography, and are not worth reading.

Shake Off Your Shackles Go Free. By ELLAINE ELMORE. 254 pages. Cloth. The Christopher Publishing House. Boston. 1960. Price \$3.75.

Dr. Elmore elaborates on a theory that fear is learned. The process of living, she holds, teaches fear and this fear can be overcome—"through faith to freedom." The book is in a religious vein throughout.

Emotional Maturity in Love and Marriage. By LUCY FREEMAN and HAROLD GREENWALD. 255 pages, including index. Cloth. Harper. New York. 1961. Price \$4.95.

This is a discussion of problems besetting both the married and the unmarried. The presentations are based on Freudian principles, and the solutions offered are primarily arrived at through psychotherapy. The cases are generally of a nature where such therapy was necessary. The book should be informative for the general reader.

Volunteer Services in Mental Hospitals. 255 pages. Paper. National Association for Mental Health. New York. 1961. Price \$1.00.

This book is a report of the Institute for Directors of Volunteer Services in Topeka, in February 1960. It is a well-presented summary of present-day thinking; and the chapters dealing with recruiting, selection, orientation and assignment of volunteers should be helpful to every person involved in this aspect of mental hospital volunteer work. Every director of volunteer services and every administrator dealing with the volunteer program should have a copy available.

Psychology and Education. By HIRSCH LAZAAR SILVERMAN. 169 pages, including index. Cloth. Philosophical Library. New York. 1961. Price \$3.75.

This is a modest collection of essays, previously printed in various journals, and "philosophy" should probably have been included in the book's title to cover them all. Silverman has a religious, highly ethical outlook, and his concept of education is essentially that it must develop, to their fullest potentialities, responsible citizens who can work together in harmony and with understanding. One chapter is a smashing, and what this reviewer considers, intolerant critique of Existentialism as a decadent, shallow, vulgar sham adopted by Bohemians with long hair and baggy pants who play at being philosophers. This is balanced by a very positive evaluation of the psychology and psychiatry of Harry Stack Sullivan. An excellent introduction to the special educational needs of the mentally retarded is another chapter which should be mentioned.

Nerves, Brain and Man. By JOHN GRAYSON. 243 pages. Cloth. Taplinger Publishing Co., Inc. New York. 1961. Price \$5.00.

Professor (physiology, University College, Ibadan) Grayson's book is directed toward individuals at the college level of education. According to the publisher, Ibadan is in Nigeria. The author writes from a British point of view ("Legally speaking a decerebrate is dead," p. 65). It will be found useful by undergraduates in psychology and biology or by graduates in nursing or physical medical techniques.

Problems of Estimating Changes in Frequency of Mental Disorders.

By the Group for the Advancement of Psychiatry. 47 pages. Paper. Group for the Advancement of Psychiatry. New York. 1961. Price 75 cents.

To cope with well-known problems of statistical and nosological reliability this GAP publication recommends the setting up of teams of experts who will sample populations in accordance with a prearranged taxonomical reference frame. Such a plan has been previously proposed by a number of writers but the present program differs from previous plans in several respects. It does not, for example, allow for changes in definitions by the survey teams, and it assumes that a moratorium on changes in diagnostic category will be accepted by both clinicians and hospital administrators, at least while the sampling is in progress.

Color Psychology and Color Therapy. By FABER BIRREN. 302 pages.

Cloth. University Books. New Hyde Park, N. Y. 1961. Price \$7.50.

Birren is said by the publisher to be "the only—and world's leading—authority on color." He is said to make his living by prescribing color. The book appears to be the result of a nearly indiscriminate collection of material relating to color, vision and psychiatry. "Manic patients prefer red, a symbol of blood. Hysterical patients prefer green, perhaps as an 'escape.' The schizophrenics are sensitive to yellow. The color associated with paranoia is brown." Birren does not (p. 121) expect a sympathetic reception from the medical profession or "American science." The publisher states, "His work has been acknowledged and recommended by the Council on Industrial Health of the American Medical Association."

Thinking and Psychotherapy. By HARLEY C. SHANDS, M.D. 319 pages.

Cloth. Harvard University Press. Cambridge, Mass. 1960. Price \$5.75.

Although the author was trained as a psychoanalyst, this book is not primarily about analysis but rather about the place of communication in the individual and in the social group. Shands outlines numerous control mechanisms in the central nervous system that relate to the internal milieu of the individual, and about which there is never any rising to consciousness.

He then expands this concept into relationships to the community, and stresses the position of language in the communication system.

This book is well written, provocative of thought and original in concept.

Flight Into Camden. By DAVID STOREY. 219 pages. Cloth. Macmillan.

New York. 1961. Price \$3.95.

The author, son of a Yorkshire mineworker, has had a complex career: professional footballer, painter, drawer, etcher, writer. He had some success with his first novel, *This Sporting Life*, but the present book, his second, is disappointing, a banal story of love between a girl and a married man, and a poor performance, this reviewer thinks.

The Boat Race. By JOHN WILLIAM ROWDON. 279 pages. Cloth. Appleton-Century-Crofts. New York. 1961. Price \$4.50.

A British satire, derives its "fun" from a boat race organized at a time when a whole anonymous country is engulfed by a gigantic tidal wave and the few survivors live on rooftops. That "humor" at the bizarre is called "the etiquette of facing mass catastrophe."

The Hours Together. By CLARA WINSTON. 319 pages. Cloth. Lippincott. Philadelphia. 1961. Price \$4.95.

The most banal type of satire consists of contrasting the misunderstandings of a newcomer to a country with local habits, although this may lead to amusing situations provided it is not overdone. In the present novel, it is overdone: A middle-European physician is confronted with American mores: he is described as such a "pompous ass" that is counteracts the effect.

The Future is Now. The Significance of Precognition. By ARTHUR W. OSBORN. 254 pages. Cloth. University Books, Inc. New Hyde Park, N. Y. 1961. Price \$6.00.

Osborn's book on precognition (prophesy based upon extrasensory perception) is one of the more sophisticated of those in the recent spate of contributions to psi literature. It is so because he squarely faces up to the implications of the cases he presents (about a third of the book consists of case records). He is also an orderly and patient writer. Since Osborn is interested in explanations, he finds it necessary to go beyond the experimental frame of reference which has been generally held to by Rhine. The theory Osborn is led to develop requires him to demolish time barriers and to accept pre-existence and predestination, the indivisibility of reality and its timelessness—in other words, mysticism. This is no reason to find fault with mysticism and Osborn's argument, advanced as it is, as a hypothesis only, must be allowed as a logical possibility for the explanation of the phenomena he describes. It is, of course, as this reviewer is sure he would admit (since he appears to be a reasonable man), only one of many logical possibilities; and logic, of course, can only develop probabilities which do not compel acceptance. Osborn is bound to find objectors to his theses not only outside the ranks of psi believers but even within. For example, L. C. Robinson (*J. Psychical Res.*, Vol. 39) points out that the future need not exist in the present for precognition, since the phenomenon can be explained by contemporary images projected into the future. Similarly Kenneth Walker dismisses as profitless any attempt to discuss determinism versus indeterminism.

The Extra-Sensory Mind. By KENNETH WALKER, F.R.C.P. 256 pages. Cloth. Emerson. New York. 1961. Price \$3.95.

Dr. Walker (he is an F.R.C.P.) covers the traditional territory in this book, which is a straightforward account of the broader aspects of extrasensory perception as reviewed by one who is willing to go beyond ordinary explanations. Walker's point of departure from that of the skeptic consists in his willingness to accept the statistical evidence in favor of the existence of psi. From this, he moves on to an examination of its significance which he finds in teleology. Walker attempts to place extrasensory experiences in a psychoanalytic field of reference by allocating them to the unconscious. They are likely to occur, he says, in states of reduced awareness. Mystical experiences on the contrary, he feels, are a function of the superconscious (a term shunned by Freud in his *Interpretation of Dreams*). For Walker, telepathy is intercommunication between the subconscious minds of persons relatively free from ego domination.

For the reader unfamiliar with the psi literature Walker's book may be recommended as a general introduction, particularly if the reader does not mind getting his extrasensory perceptions intermingled with his psychoanalytic theory.

Leonardo Da Vinci. By K. R. EISLER. 317 pages. Cloth. International Universities Press. New York. 1961. Price \$12.50.

This book is an attempt by the author to treat on psychoanalytic principles the personality of Leonardo Da Vinci. The author deals with Freud's early contributions to the study of Leonardo and with various biographical studies. The attempt to study the personalities of outstanding individuals in history, based on a few isolated facts, seems to be a not uncommon performance, although one might think that the psychoanalysts would be the last ones to attempt a complete study of a personality without having a greater basis than one isolated fragment of childhood and the artistic works of the individual. The reasoning in this book is along psychoanalytic lines which the author assumes are irrevocable and established. If one admits the premise that a true personality picture can be developed on a few fragments, then one cannot argue with the results of such a study.

The book makes interesting reading in any case, though the reviewer thinks it reveals more of the author than it does of the subject. Leonardo has always proved a fascinating subject, and this book should be of interest to those studying his life, times and work.

No Greater Love. By MARY A. PALMER. 166 pages. Cloth. Dorrance. Philadelphia. 1961. Price \$3.00.

A naive novel centers about mother love, which is not explained but taken for granted. Though sympathetically written, the book lacks insight.

The Winning Touch in Golf. A Psychological Approach. By PETER G. CRANFORD, Ph.D. 171 pages, including index. Cloth. Prentice-Hall. Englewood Cliffs, N. J. 1961. Price \$7.50.

Dr. Cranford is one of many psychologists who play golf. He is one of fewer who apply their profession to golf, and is one of a very few who both apply psychology to golf and are able to write intelligibly, interestingly and to what ought to be the profit of their readers about it.

When Cranford was in college, he chose golf, bowling and chess for lifelong hobbies. It is notable that all are competitive and that all are—unlike bridge or horse-racing—almost wholly dependent on personal skill for success. Cranford has advice for making one's game become a personal satisfaction, for making the environment work for one, and for the gaining of confidence. If one wants to be a good golfer, he says, one should be a poor loser. One should also avoid the false pride which leads the player to refuse help from good golf instructors. He remarks, in this connection, "Many people will not seek emotional help from a psychologist or psychiatrist because they consider it a sign of weakness. But in this area, as in golf, it is a much greater weakness to have so much false pride that one cannot take advantage of the superior skills of others." Another side remark of considerable interest concerns the avoidance of anxiety or "pressure" on the links. The author advises against "chemical means of controlling tension," saying that the golfer should avoid both alcohol and tranquilizers, "although many good rounds have been played under their influence."

There is good, if elementary, mental hygiene in this book. Even the nongolfer should find it interesting. It should be added to these remarks that the numerous illustrations are excellently drawn and excellently printed.

A Marriage Doctor Speaks Her Mind About Sex. By REBECCA LISWOOD. 192 pages. Cloth. Dutton. New York. 1961. Price \$3.50.

This popular book by a medical marriage counselor popularizes too much, believes too much in Kinsey, and is sometimes inadequate. E.g. "Does it make any difference, really, what kind of orgasm a woman has?" Frequent intercourse is a dubious way of solving fears of ejaculatio praecox, although the author suggests it. It is also more than questionable when the author answers the question of which of the sexes is more passionate with "The man is more easily aroused because his sex organs are outside the body." One could enumerate numerous other matters. On the other hand, the author acknowledges that homosexuality is a disease and "can be helped" by psychiatric treatment.

Give It Back to the Lemon Growers! By WILLARD TEMPLE. 237 pages.

Cloth. Crown. New York. 1961. Price \$3.95.

The reviewer thinks this novel about a real estate operator who wants to "modernize" a small California town is so meaningless and boring that it cannot even be classed as "light entertainment."

McCaffery. By CHARLES GORHAM. 245 pages. Cloth. Dial. New York. 1961.

Price \$3.95.

This is a strange novel of inconsistencies, in which the author shows traces of understanding of self-damage, with an enormous overlay of misconceptions and misunderstandings. He describes an adolescent delinquent and paid "lover" of a wealthy homosexual. Involved are love for a prostitute, a double murder, etc.

The Old Men at the Zoo. By ANGUS WILSON. 352 pages. Cloth. Viking.

New York. 1961. Price \$4.50.

A rather pretentious British satire on the world of 1970-73 is veiled in a boring parable of the zoo with two factions fighting for predominance—free preserve vs. enclosed surroundings. The symbolism is left to the reader's imagination; the events are silly in the light of the actual state of international affairs. Real feeling is discernible in the bitterness of an Englishman who cannot accept the fact that his great country has declined in power.

Common Sense About Crime and Punishment. By C. H. ROLPH. 175

pages. Cloth. Macmillan. New York. 1961. Price \$2.95.

The author of this book is a former chief inspector of the London police force, who has become interested in penal reform and penology. He discusses the definitions of various types of crimes, and cause and prevention, and the psychology of punishment. He attempts to prove that punishment, especially severe, cruel or corporal punishment, has never had a deterring effect upon crime. He also demonstrates that the causation of crime is so complex that actual prevention would be almost impossible in modern society without a tremendous police force. He deplores statistics and the use of statistics to prove either increase or decrease in so-called crime waves. His main plea is for the rehabilitation of criminals rather than their punishment, but he presents no solution in actuality for the problem of what is to be done specifically for the convicted criminal. He admits that nothing can be done without the willingness of the criminal to reform.

For psychiatrists who deal with the courts in any consulting capacity, this book will be of interest.

The American College. NEVITT SANFORD, editor. 1084 pages, including index. Cloth. Wiley. New York. 1962. Price \$10.00.

This highly stimulating volume offers 30 eminent social scientists' close examination of college education as it exists today. The critical analyses by way of essays and research reports appear geared mainly for educators and professionals in the field of higher learning, but anyone who is at all interested in the role and practice of higher education in America will certainly profit from the vast amount of significant information contained in this outstanding book.

It is a large volume penetrating all aspects of higher learning. The opening chapters consider higher education as a social problem, a field of study and as a subculture and initiation rite. These are followed by chapters offering insightful evaluations of the entering student, academic procedures, student society and student culture, student performance in relation to educational objectives, interactions of students and educators, the effects of college education, and higher education and the social context. The concluding chapter considers research and policy in higher education.

It is an altogether rewarding experience going through this very important work.

Drinking and Intoxication. RAYMOND G. McCARTHY, editor. 455 pages, including index. Illustrated. Cloth. Free Press. Glencoe, Ill. 1959. Price \$7.50.

Students of the social studies will find a great amount of material interestingly presented in this source book of readings on the attitudes and practices of drinking, intoxication and attempts at control in this country and others. The volume is divided into five parts, taking into account historical and contemporary customs: "Physiological and Psychological Effects of Alcohol"; "Drinking Practices, Ancient and Modern"; "Drinking Practices, U. S. A."; "Cultural, Religious and Ethical Factors"; "Controls." It is recommended to those professionals and students who are especially interested in the sociological and anthropological aspects of drinking.

Discovering Love. By LANCE WEBB. 176 pages. Cloth. Abingdon. New York. 1959. Price \$3.00.

This book by a minister discusses love in its religious interpretations. There is no attempt at psychological interpretation, and the reviewer therefore, finds no common ground upon which to review it. It is in the tradition of the inspirational-repressive attitude, and as this reviewer accepts the role of religion in our culture, he has no argument with anyone who writes on this theme.

In The Life. By THEODORE ISAAC RUBIN. 166 pages. Cloth. Macmillan. New York. 1961. Price \$3.95.

The reviewer considers this book involuntarily comic. It is written by a young, newly appointed staff psychiatrist in the City House of Detention for Women in New York. He interviewed a prostitute twice weekly for 20 minutes and reproduces the girl's answers with his private comments. The impression one gets is that the girl was worldly wiser than the interviewer. "I have the feeling," says she, "you'll learn more about me than I will about my problems;" at one point, the interviewer notes: "I have a patient and a teacher."

The explanations the interviewer produces for himself are amazing to the reviewer; the young man finds that the girl "may very well have a partial frigidity problem"; he is obviously not informed that prostitutes are frigid with their customers. He admonishes himself, "Must be careful not to moralize"; and when the girl tries to brag, by indicating her well-developed breasts, the note reads: "Seductive: held her breasts up with her hands. Can't say I wasn't impressed." Her masochistic experiences with her pimps are misunderstood, and her wish to be exclusively appreciated by the pimps is called "constructiveness." Her constant masochistic actions are seen as guilt and as "morbid dependency." The only tangible result of the therapy is a glossary of gutter expressions used in whores' circles.

Intelligence and Experience. By J. McV. HUNT. 416 pages, including index. Cloth. Ronald Press. New York. 1961. Price \$8.00.

This important book will be of most interest to psychologists, research workers and those psychiatrists who are concerned with the development of intelligence as it is influenced by experience. In the main, the author re-evaluates the old concepts of fixed intelligence and predetermined development, provides a new and interesting perspective on stimulus-response methodology and on the work of Hebb and Harlow, and offers an extensive review and appraisal of the work and concepts of Piaget. The entire work is carefully organized, clear in its presentation, and pointed in direction, showing definite areas of needed research. Highly recommended!

Primitive Man and His Ways. Patterns of Life in Some Native Societies. By KAJ BIRKET-SMITH. 247 pages including index. Cloth. World. Cleveland. 1960. Price \$4.95.

This work is a sort of anthropological or ethnological travel book. It is written by an authority but is evidently aimed for introductory or general reading. There are lively little essays on six primitive cultures with a discussion of adaptation and cultural development closing the volume. The short sketches necessarily omit much concerning social organization, sexual customs and *rites de passage*. The book, however, can be heartily recommended for introductory purposes.

The Robe and the Sword. By KENNETH M. MACKENZIE. 128 pages. Cloth. Public Affairs Press. Washington. 1961. Price \$3.25.

The Devil and the Jews. By JOSHUA TRACHTENBERG. 278 pages. Paper. Meridian Books and the Jewish Publication Series. Cleveland and Philadelphia. 1961. Price \$1.45.

These two books have nothing in common in subject matter, but much in common in philosophy. *The Devil and the Jews* is a reprint of an original publication of 1943. The author discusses the problem of the rise of anti-Semitism on a historical basis. He expresses the view that there was little real anti-Semitism until approximately the tenth century, although there were occasional feelings of hostility, which was no greater than against other groups. Between the sixth and tenth centuries, with the spread of Christianity in the north and west, large numbers of heathen groups which were proselytized brought to Christianity many of their own superstitions and beliefs. There were constant small groups questioning the authority of the church and attempts were made to combat these with harsh measures. The equating of many groups with heresy and magic was enough to bring about the wrath of the church. Anti-Semitism as such became the policy of the church between the tenth and fourteenth centuries. The author holds that the modern concepts of anti-Semitism, although more sophisticated, have come down from those beliefs.

The Robe and the Sword is a discussion of the role of the Methodist Church during the second half of the nineteenth century in the imperialist expansion of the United States. It shows how the Methodist Church in trying to expand its own missionary service worked hand in hand with groups who were fostering imperialist expansion but who used various rationalizations to effect compromise between religious beliefs and political necessity.

Although of no direct psychiatric bearing, both of these books are of extreme interest to the psychiatrist, from a sociological and anthropological point of view.

History of Psychology and Psychiatry. By A. A. ROBACK. 422 pages, including index. Cloth. Philosophical Library. New York. 1961. Price \$7.50.

This is less a history of two closely related disciplines than a series of very brief biographical notes on key figures in their development. Roback's choice is very wide. He includes such figures as Cotton Mather and Samuel Johnson, for instance. As in all this author's books with which this reviewer is acquainted, the writing reflects both Roback's own personality and an attempt at objectiveness which, in this case, seems to have a high measure of success. The volume should be of considerable reference use for students in need of brief biographical data.

Services For Children With Emotional Disturbances. Prepared by the Committee on Child Health of the American Public Health Association. 120 pages. Paper. American Public Health Association. New York. 1961. Price \$2.50.

This guide for public health personnel covers the general field of emotional disturbances in children, case finding, diagnosis and treatment, special services and facilities, professional personnel, organization of community resources, and trends in research. The book is introduced by a chapter on concepts and facts about children with emotional problems. Appendices give names and addresses of organizations interested in children's emotional problems, official agencies and a glossary of "certain mental health terms." There is a selected bibliography of 77 items, ranging from a guide to services to works on psychotherapy. This book should be of great assistance to any worker with disturbed children, in particular if faced with explaining the facts about children's emotional health to relatives or other members of the general public. Reductions from the price as listed are made for orders in quantity.

Problems of Historical Psychology. By ZEVEDEI BARBU. 222 pages. Paper. Grove. New York. 1961. Price \$1.95.

The author of this work attempts to co-ordinate historical development and psychological patterns. He makes no attempt to change the basic principles of modern psychology, using the now classic triad of id, ego, and super-ego; but he attempts to show the interaction of a developing civilization and the psychological development of the individual in that civilization. Discussing this problem in general, he takes up two periods. In ancient Greek civilization, he stresses the changes which occurred in a period of three centuries and shows how a broadening and developing civilization causes changes in the basic concepts of the time and in the psychology of the group. He then turns his attention to the sixteenth century Englishman and develops the theme that the religious, economic and social revolutions which occurred at that time had their counterpart in the psychology of the individual and were the beginnings of the development of the modern British character.

Although the style and range in this book tend to be rather ponderous, the viewpoint is interesting, and the work should be of value in psychiatry, psychology and sociology.

The Chemistry and Therapy of Behavior Disorders in Children. By HERBERT FREED. 78 pages. Cloth. Charles C. Thomas. Springfield, Ill. 1962. Price \$4.50.

There is no discussion in this book of the chemistry of behavior disorders in children. It is confined to a consideration of therapy at a rather superficial level.

Boy Girl, Boy Girl. By JULES FEIFFER. Unpaged. Cloth. Random House. New York. 1961. Price \$2.95.

Jules Feiffer, author of *Sick, Sick, Sick*, has produced a cartoon book in which nearly every drawing illustrates some psychological, usually psychopathological, dynamism: "My experiences in the morning are rewritten to look better in the afternoon. At night I go home, have a drink, and rewrite the whole day. . . . Anything new that happens to me is analyzed by the knowledge I've gained from the past—remembered as I rewrote it years ago. . . . Nobody knows it but I'm a complete work of fiction."

The Eye of Summer. By MARJORIE LEE. 191 pages. Cloth. Simon and Schuster. New York. 1961. Price \$3.75.

The author writes a subjective story of a boy and girl from early childhood to early adulthood. Each chapter takes the children several years ahead, but because of the subjective nature of the writing, the continuity is not lost and the characters develop continually. The girl is from a "broken home." The boy, a cousin, is somewhat younger with modern parents who believe in the modern psychological principles of upbringing, but actually fail in giving the love, affection and other emotional ties necessary for a child's development.

Although using some of the terms of the beat generation, the author writes with feeling, intuition and understanding and maintains an emotional tone throughout. Most readers will find this book enjoyable.

The Origins and History of Consciousness. By ERICH NEUMANN. Volume I, 256 pages; Volume II, 261-493 pages. Paper. Harper. New York. 1961. Price, Vol. I, \$1.95; Vol. II, \$1.85.

These two volumes were originally published in German in 1949, were translated into English in 1954, and this is a reprint. It is an excellent exposition of the Jungian theory of the development of the racial unconscious, civilization and the ego. The translation is good, but the reading becomes ponderous because of the constant repetition of the same phrases and ideas.

In Volume I, the author discusses the creation and hero myths, with the isolation from the uroborus of the world parents and the development of the hero, with the need for the sacrifice of the bad mother and father.

In Volume II, based on the development of the racial unconscious, the author develops a theory of the evolving ego. On occasion, the author deprecates Freudian psychology.

The Jungian concept of psychology and psychotherapy has never gained much popularity in the United States. This reviewer has never been able to accept Jung's theory of the racial unconscious. However, as a well-presented documentary of Jungian meta-psychology, these books are valuable in every psychiatric library.

The Grand Parade. By JULIAN MAYFIELD. 448 pages. Cloth. Vanguard. New York. 1961. Price \$4.95.

This novel deals with the problem of school integration in a mythical border city. It is more propaganda and public relations than a novel in the classical sense. There is actually very little character development; the characters are stereotyped as white or colored with subtypes in each, such as liberal, reactionary, Uncle Tom, and Communist. Because of this, there is a lack of reality in both characters and the situations portrayed.

The story itself is fairly typical of a moderate-sized town where there have been no overt racial tensions because "everyone knew his place." With the Supreme Court desegregation decision, racists move in, and the stage is set for final integration and violence.

As an evening's entertainment, the book is easy to read and runs the whole gamut of sex, violence and rackets—providing some pleasure to all.

Two Weeks in Another Town. By IRWIN SHAW. 372 pages. Cloth. Random House. New York. 1960. Price \$4.95.

A middle-aged man who was never quite successful as a husband, father or as a professional actor is involved in the production of a movie in Rome. Closets are open and one must face, if not come to terms with, one's past. Scenes are expertly drawn and the dialogue is sharp. It is disappointing, however, that Shaw never does scratch more than the surface of character. The result is that the reader rarely gets the impression that something vital, or indeed even important, is going on.

Drum and Bugle. By TERRENCE FUGATE. 405 pages. Cloth. Simon and Schuster. New York. 1961. Price \$4.95.

This novel concerns a teen-aged boy and his contemporaries at a military academy. Paternal rejection is seen as evoking rebellion against conformity and brings about numerous conflicts with school authorities. This particular reviewer thinks it a well-written novel with military and barrack language in a juvenile setting.

ERRATUM

The Fiery Furnace. By LAWRENCE WILLIAMS. 217 pages. Cloth. Simon and Schuster. New York. 1960. Price \$3.50.

This first novel about a "charming pyromaniac" cured by love, was reviewed in THE SUPPLEMENT, Part 1, 1960. The fellow was supposed to think, while engaging in fire-setting, of an adolescent girl he actually saw on one such occasion. While noting the "foolishness" of the general idea, the reviewer wrote: "As far as this reviewer knows, pyromaniacs' acts provide them with 'unexplainable' sexual excitement *without* [the reviewer's own italics] accompanying direct sexual images." Through an error, "*without* accompanying direct sexual images" appeared as "with accompanying direct sexual images," thus reversing the intent of the comment.

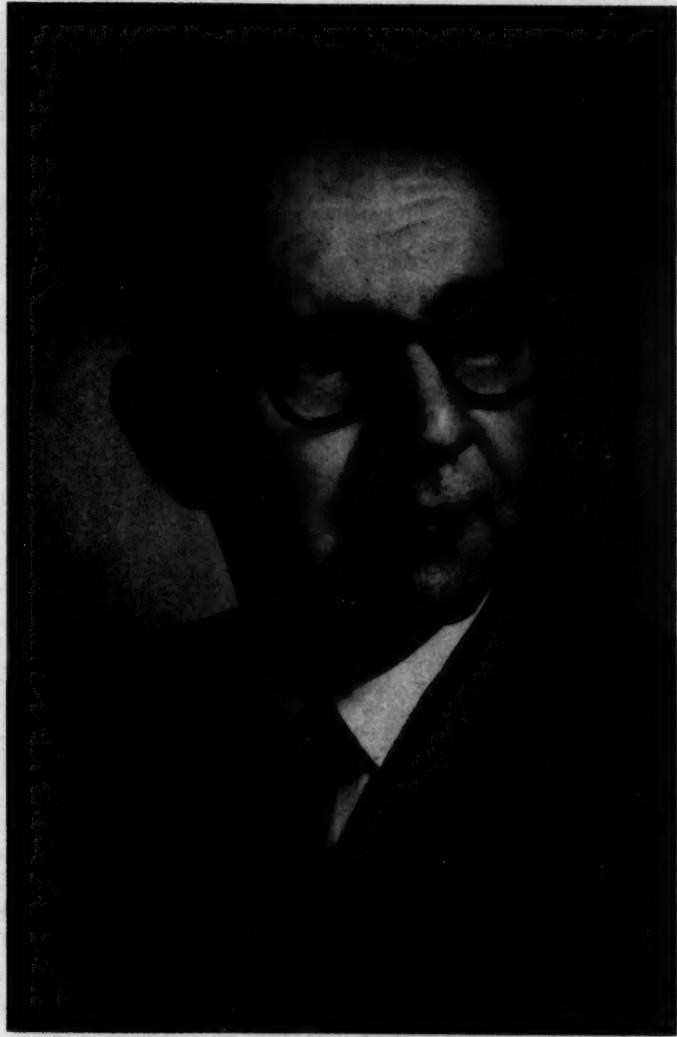
OSCAR K. DIAMOND, M.D.

Oscar K. Diamond, M.D., assistant director at Creedmoor State Hospital since 1956, was appointed director of Manhattan State Hospital on May 15, 1961 by Commissioner Paul H. Hoch, M. D., of the New York State Department of Mental Hygiene.

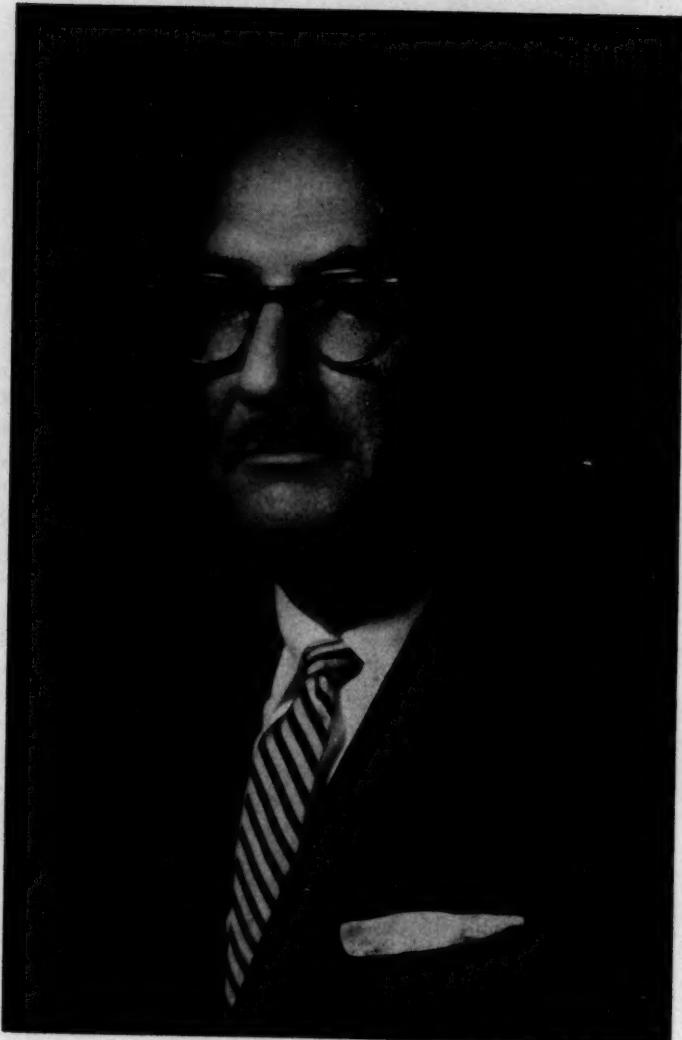
Dr. Diamond, born in New York City, received both bachelor of arts and bachelor of science degrees from the University of West Virginia before attending the Medical College of Virginia, from which he was graduated in 1936. He served a residency in Richmond, then served a rotating internship, an assistant residency and a residency at White Plains, N. Y., from 1937 to 1940.

Dr. Diamond entered New York State service at Willard State Hospital in 1946 and remained at Willard for the next 10 years. He was supervising psychiatrist in charge of the reception service at Willard when he was appointed assistant director at Creedmoor in 1956.

He is certified in psychiatry by the American Board of Psychiatry and Neurology, is a fellow of the American Psychiatric Association and of the American Geriatrics Society, and is a member of numerous professional societies. Aside from his career in psychiatry, he has been active in the Rotary Club of Queens Village, has been chairman of the juvenile protection and youth service committee of the New York State Congress of Parents and Teachers, and has been president of the Seneca County Medical Society. He is married and has two daughters.



OSCAR K. DIAMOND, M.D.



SAMUEL FEINSTEIN, M.D.

SAMUEL FEINSTEIN, M.D.

Samuel Feinstein, M. D., assistant director at Gowanda State Hospital in charge of the J. N. Adam State School Division for the care, treatment and training of mentally retarded patients, has been appointed director of the new West Seneca State School in Erie County, by New York State Commissioner of Mental Hygiene Paul H. Hoch, M.D.

Dr. Feinstein's appointment is effective July 6, 1961 but he will continue to administer the J. N. Adam division until the new school is opened in 1962. He has been in charge at J. N. Adam since it was opened in 1960.

Dr. Feinstein, born in Buffalo, was graduated from the University of Buffalo School of Medicine in 1931. After an internship and three years of general practice, he entered New York State service in 1935 at St. Lawrence State Hospital; he became clinical director there in 1943 and remained there until 1953 when he took a position as chief psychiatrist in the Chronic Disease Institute at the University of Buffalo School of Medicine and assistant clinical professor of psychiatry at the medical school, a position he still holds. In 1954, he became assistant director (clinical) at Buffalo State Hospital, and he held this position until taking charge of the J. N. Adam division of Gowanda.

The new state school which Dr. Feinstein will head is designed to accommodate mentally retarded patients from the western part of New York State. There will be facilities for 1,040 when the first construction phase is finished, with accommodations for 726 more in the next phase.

Dr. Feinstein is a diplomate in psychiatry of the American Board of Psychiatry and Neurology and has the certificate in hospital administration of the American Psychiatric Association. He is a graduate of the Letchworth Village course on mental retardation. He is a fellow of the American Psychiatric Association and president of the Western New York District Branch of the association. He is also president of the Buffalo Neuropsychiatric Society, and is a member of the American Association on Mental Deficiency and of other professional organizations.

Dr. Feinstein lists music among his nonprofessional interests. Mrs. Feinstein is the former Rose Bondrow of Buffalo. They have two children.

CONTRIBUTORS TO THIS ISSUE

LEO KANNER, M.D. Dr. Kanner is professor emeritus at the Johns Hopkins University, and honorary consultant in child psychiatry at the Johns Hopkins Hospital. He was professor of child psychiatry at Johns Hopkins before he became professor emeritus. He has been visiting lecturer and visiting professor at half a dozen other medical schools and universities in the last 25 years.

Dr. Kanner is a graduate in medicine of the University of Berlin in 1921. After a short term of private practice there he became senior assistant physician at Yankton (S.D.) State Hospital. He was Commonwealth Fund fellow in psychiatry at Johns Hopkins from 1928 to 1930 and has been connected with the Johns Hopkins Hospital and the Johns Hopkins University ever since. He has specialized in child psychiatry since 1930 when he became director of the Children's Psychiatric Clinic of the Johns Hopkins Hospital, a position he held for 29 years.

Dr. Kanner is a fellow of the American Psychiatric Association, of the American Association on Mental Deficiency, of the American Orthopsychiatric Association, of the American Academy of Child Psychiatry, and of the American Association for the Advancement of Science. He is a member of numerous professional societies and is a member of the editorial boards of seven professional journals dealing with psychiatry in general, child psychiatry and criminal psychodynamics. He is the author of half a dozen books for professional and general reading and of more than 250 scientific papers. Besides child psychiatry, he has been interested in the history and folklore of medicine.

In 1960, Dr. Kanner received the first annual award from the National Organization for Mentally Ill Children. Besides the Hutchings Memorial Lecture, which appears in this issue of *THE PSYCHIATRIC QUARTERLY SUPPLEMENT*, his lectures include the Maudsley Lecture in London in 1956 and the Karen Horney Lecture in New York City in 1959.

ULYSSES SCHUTZER, M.B., Ch.B. Dr. Schutzer is director of Binghamton (N.Y.) State Hospital. Born in New York City, he received his B.A. degree from the College of the City of New York in 1926, and was graduated from the University of Edinburgh Faculty of Medicine with the degrees of M.B., Ch.B. in 1930. After a rotating internship and a residency in pediatrics, he entered New York State service at Binghamton State Hospital in 1934 and remained there until 1949 when he went to Central Islip State Hospital as assistant director. He returned to Binghamton as director in 1957.

Dr. Schutzer is a diplomate in psychiatry of the American Board of Psychiatry and Neurology, and a certified mental hospital administrator. While at Central Islip, he taught at the Downstate Medical Center, and he now serves on the faculty of the Upstate Medical Center of the State University of New York as clinical assistant professor in psychiatry. He is a fellow of the American Psychiatric Association and a member of other professional organizations.

JOAN N. BALDWIN, B.F.A. Miss Baldwin is a graduate of Stephen's Junior College, Columbia, Mo., and Carnegie Institute of Technology, where she obtained a degree of bachelor of fine arts. She did graduate work later at Syracuse University School of Social Work. Miss Baldwin has had secondary-school teaching experience in the public school system and has been a case worker in public welfare.

At present, she is a psychiatric social worker at Binghamton (N.Y.) State Hospital, where she is active in casework services with family care patients in the various hospital-supervised homes.

CLIFFORD E. WHITMAN, B.A. Mr. Whitman attended Harpur College of the State University of New York and received his bachelor of arts degree in 1956. He has since done graduate work in social psychology at the University of Chicago.

He entered the field of psychiatric social work in 1960 at Binghamton (N.Y.) State Hospital, where he has been particularly interested in the family care program. He is active, at present, in the development of a co-ordinating series of pre-release adjustment and rehabilitative programs to assist the hospital patient in his preparation for return into the community. The personal adjustment program, described in this issue of *THE SUPPLEMENT*, is one aspect of the total pre-release program that is being developed.

WALTER O'CONNELL, Ph.D. Dr. O'Connell is a clinical psychologist at the Veterans Administration Hospital and a lecturer at Baylor University, Waco, Texas. He has published articles in the *Journal of Abnormal and Social Psychology*, the *Journal of Individual Psychology* and the *Journal of Social Psychology* on wit and humor, and on the psychotherapy of schizophrenia.

Dr. O'Connell is a member of the American Academy of Psychotherapists, the American Psychological Association, the Interamerican Society of Psychology, the International Society for General Semantics, the Civil War Round Table, and the Texas State Historical Association.

LURA NANCY PEDRINI, Ph.D. Dr. Lura Gregory Pedrini holds a Ph.D. in English and American literature from the University of Texas (1959). Her bachelor's degree was in English, Spanish and history from the East Texas State Teachers College, and her master's degree in English and Spanish from the University of Texas. Dr. Pedrini has taught English at Texas Christian University and Texas Wesleyan College, both at Fort Worth, Texas, and Arlington State College, Arlington, Texas. While she was working for her bachelor's degree she taught high school English during the winter and attended college during the summer. The paper of which she is co-author in this issue of *THE SUPPLEMENT* is based on her Ph.D. thesis at the University of Texas. Her college teaching has included much attention to English literature of the eighteenth century and later. She is married to Duilio T. Pedrini, Ph.D., and they are now living in Omaha, Neb., where Dr. Duilio Pedrini is director of the Child Study Clinic and associate professor at the University of Omaha.

DUILIO T. PEDRINI, Ph.D. Dr. Duilio T. Pedrini is director of the Child Study Clinic and associate professor at the University of Omaha. His doctor's degree in clinical and educational psychology is from the University of Texas. His undergraduate work was at the University of Miami, and he received his M.S. from the same university, taking both degrees with specialization in psychology. He served as an intern psychologist in the New York State Psychology Internship Program in 1952 and 1953, was clinical psychologist at Austin (Texas) State Hospital in 1953 and 1954, did research work and was assistant supervisor of a dormitory at Texas Technical College, and was again clinical psychologist at the University of Texas from 1956 to 1959. He received his Ph.D. in 1958.

HARRY PERLOWITZ, M.D. Dr. Perlowitz was graduated from Tufts College Medical School in 1925. His postgraduate training was at Cumberland Hospital, Brooklyn, and from 1926 to 1929 he was an instructor in metabolic diseases at the Cumberland Hospital School of Nursing. He was engaged in the private practice of internal medicine from 1926 to 1954. Subsequently he served three and one-half years as a trainee at Brooklyn State Hospital and Veterans Administration Out-Patient Clinic Brooklyn.

From 1956 to 1958 he was chief of the Psychosomatic Clinic at the Unity Hospital, Brooklyn.

Dr. Perlowitz is at present a member of the departments of psychiatry at the Cumberland, Jewish and Unity Hospitals, Brooklyn. He is a member of the American Psychiatric Association, the Brooklyn Psychiatric

Society, the Association for the Advancement of Psychotherapy, and the Eastern Psychiatric Research Association, and is a fellow of the Academy of Psychosomatic Medicine.

IVAN H. SCHEIER, Ph.D. Dr. Scheier, born in New York State in 1926, is a graduate of Union College, Schenectady, N. Y., in 1948. He did graduate work in philosophy and psychology at Harvard the following year, then entered McGill University where he received his M.A. in psychology in 1951 and his Ph.D. in psychology in 1953. He is editor of the test division and associate director of the Institute for Personality and Ability Testing in Champaign, Ill. He has been research associate in the Laboratory of Personality Assessment and Group Behavior, of which Raymond B. Cattell, Ph.D. is director. He is a member of the American Psychological Association and other professional organizations. His interests have included teaching, methodology, personality study, the history of psychology, and educational psychology. He is author or co-author of more than 30 scientific papers and a number of books.

RAYMOND B. CATTELL, Ph.D. Dr. Cattell is research professor of psychology and director of the Laboratory of Personality Assessment at the University of Illinois, a position he has held since 1945. He received his doctorate in psychology from the University of London in 1929. From 1932 to 1936, he was director of a child guidance clinic in Leicester, England, and in 1939 he received another doctorate—in science—from the University of London. He was research associate under E. G. Thorndike at Teachers College, Columbia University, and he has taught at Clark University and Harvard University.

Dr. Cattell is the author of 15 books, an equal number of psychological tests, and approximately 200 journal articles.

WILLIAM P. SULLIVAN. Mr. Sullivan is a graduate of Pennsylvania State University and is now research psychologist at the Biomedical Laboratory of the Aerospace Medical Research Laboratories, Wright-Patterson Air Force Base, Ohio. He has taken graduate work at the University of Illinois and is now enrolled in the Ohio State University Graduate School. He was research assistant at the Laboratory of Personality Assessment and Group Behavior in 1957 and 1958 and was research assistant at the Research Division, Office of the Registrar, United States Military Academy, West Point, from 1959 to 1961.

E. DAVID WILEY, LL.B. Mr. Wiley is associate attorney and head of the office of counsel of the New York State Department of Mental Hygiene. He came to the department in 1941 after joining the state service in 1936. A graduate of Albany Law School in 1936, he is admitted to practice before the New York State and federal courts and is a member of the Albany County and New York State bar associations. Mr. Wiley was born in Maine.

During World War II, he served for a time on the Army Air Force Evaluation Board and with the Office of Strategic Services. He also served for a time in the office of general counsel for the Social Security Agency.

NEWS NOTES

DR. NILES IS PROMOTED TO DEPUTY COMMISSIONER

The promotion of Charles E. Niles, M.D., from assistant commissioner for administration in the New York State Department of Mental Hygiene to deputy commissioner for administration, effective April 15, 1961, was the first of several important changes in administrative personnel in the department during the year. Dr. Oscar K. Diamond was appointed director of Manhattan State Hospital in May, and Dr. Samuel Feinstein was named director of the new state school for mental defectives, under construction at West Seneca, effective early in July.

Photographs and short biographical notes on Drs. Diamond and Feinstein appear elsewhere in this issue of **THE SUPPLEMENT**. A photograph and biographical note on Dr. Niles appeared in Part 1 of the 1960 **SUPPLEMENT** when his appointment as assistant commissioner was noted.

Dr. Niles, born in Rutland, Vt., received his bachelor's degree in 1922 from the University of Vermont, and his medical degree in 1925 from the same institution. After a year of internship, he joined the New York State service at Hudson River State Hospital, where he remained—except for World War II service—until 1952 when he was named assistant director of Pilgrim State Hospital. He held that post at Pilgrim until he became assistant commissioner in 1960. During World War II, he was commanding officer of a field hospital in Africa and Italy.

Dr. Niles is a fellow of the American Psychiatric Association, and is a diplomate of the American Board of Mental Hospital Administrators and of the National Board of Medical Examiners. He is assistant clinical professor of psychiatry at Albany Medical College, and he has written a number of scientific papers and articles. His wife is the former Helene L. Wright of Brandon, Vt. Dr. Niles says his hobbies include fishing, bowling and stamp collecting.

MENTAL HEALTH SURVEY MONOGRAPH ISSUED

The results of the mental health survey of older people conducted in Syracuse, N. Y., by the staff of the Mental Health Research Unit of the New York State Department of Mental Hygiene have just been published in monograph form. They appeared originally in three issues of **THE PSYCHIATRIC QUARTERLY SUPPLEMENT** for 1959 and 1960. The survey covers selected census areas in Syracuse, the organization and training of the interview team, analysis of the interviewers' and of a field psychiatrist's ratings on mental status, and the findings as to the characteristics of the

population interviewed and the distribution of cases of mental disorder. Persons of 65 or older were interviewed to determine mental health status. A very detailed analysis is presented.

PROJECTIVE TECHNIQUES WORKSHOP ANNOUNCED

The 1962 workshop in the Rorschach and other projective techniques as used with children, directed by Bruno Klopfer, Ph.D., and Helmut Wursten, Ph.D., will be conducted July 8 to 20 at Asilomar Conference Grounds, Pacific Grove, Calif. Qualified graduate students may obtain two units of graduate credit for the workshop. Applications should be made to Dr. Bruno Klopfer, P. O. Box 2971, Carmel, Calif., before June 1, 1962.

TWO NEW NARCOTIC UNITS OPEN IN 1961

A narcotics treatment and rehabilitation unit for the New York City and Long Island area is opening in April 1961 at Central Islip (N.Y.) State Hospital; and a 20-bed unit is opening at Utica State Hospital on December 11. The Utica unit is to serve the upstate New York area.

These units are in addition to a 55-bed narcotics research unit at Manhattan State Hospital, Wards Island, New York City. All three units are under the New York State Department of Mental Hygiene. Immediate treatment and long-term rehabilitation are the programs for the new units. The ward staffing ratio at Utica will be one employee for each patient: a psychiatrist in charge, a head nurse, an occupational therapist, a recreational therapist and 16 attendants.

PROJECTIVE DRAWINGS WORKSHOP ANNOUNCED

The Annual Workshop in Projective Drawings for 1962 will be conducted at the New York State Psychiatric Institute, New York City, from July 23 to 26. Emanuel F. Hammer, Ph.D., and Miss Selma Landisberg, M.A., will be in charge. The workshop will cover not only the H-T-P and Draw-A-Person tests but will include the Draw-A-Family procedure, the Unpleasant Concept Test, the Drawing Completion Test, the Draw-An-Animal technique and free doodles.

EXISTENTIALIST SOCIETY BEING FORMED

The Western Society for Existential Psychology and Psychiatry is being organized for scientific study of Existentialist analysis and *Dasein-analyse*. Persons interested may communicate with Arthur Burton, Ph.D., 5055 Northlawn Drive, San Jose 30, Calif.

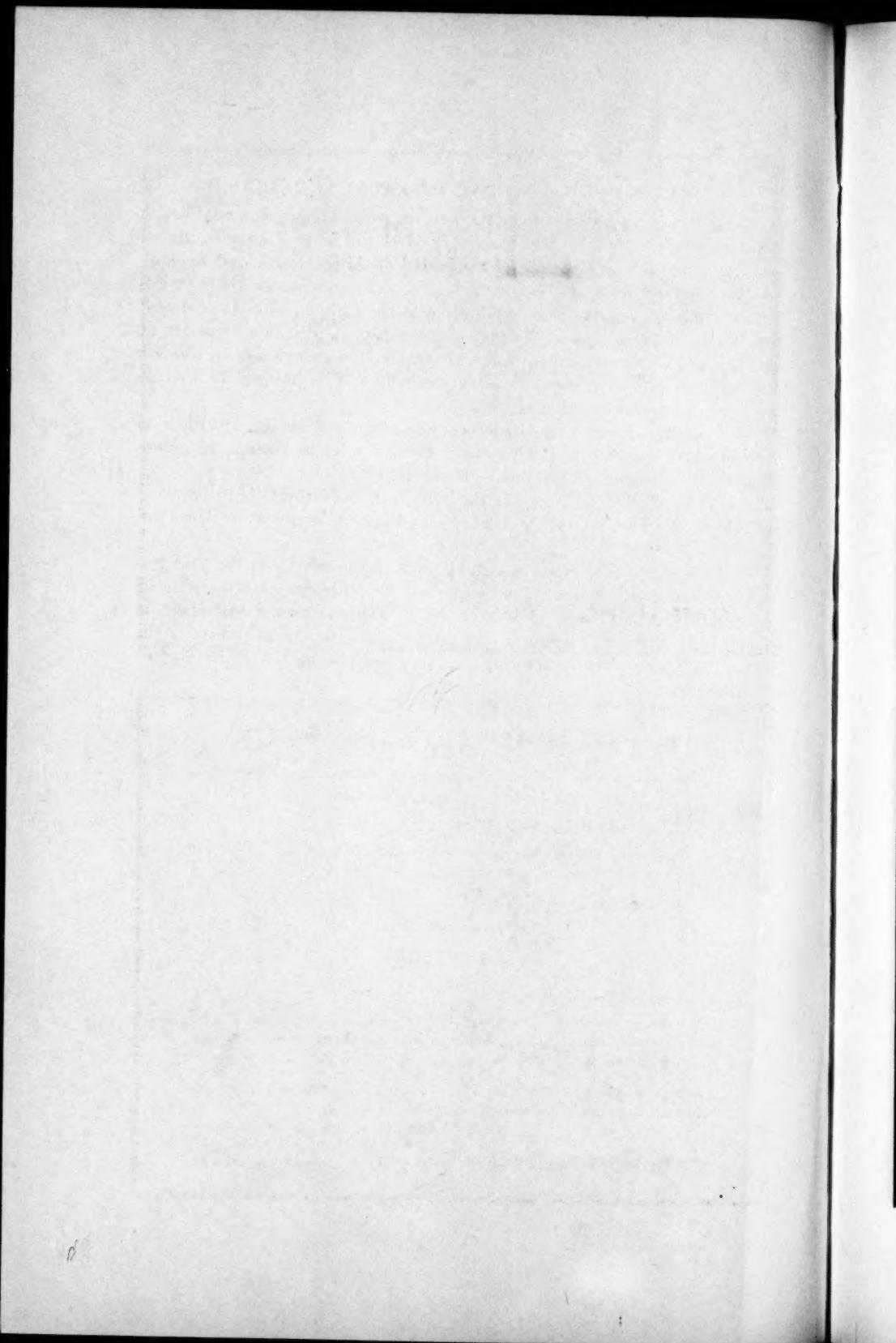
MEETINGS OF GENERAL INTEREST SCHEDULED

Meetings of wide interest to workers in the psychiatric and mental health fields scheduled for the early months of 1962 will include an institute on rehabilitation of the mentally ill conducted at Altro Health and Rehabilitation Services on April 4, 5 and 6. The project is under the auspices of the Office of Vocational Rehabilitation of the United States Department of Health, Education and Welfare and the New York State Department of Mental Hygiene. The institute will consider the past decade of services and will aim to evaluate promising methods and techniques as well as to present demonstration programs.

The National Leadership Conference on Action for Mental Health is to be conducted March 5 to 7, 1962 at the Hotel Statler in Washington. More than 100 national organizations will take part.

An unusual lecture, "What is Basic in Human Nature," is to be given on March 29, 1962 at the New York Academy of Medicine by Dr. Paul Tillich.

A conference on the "special child" will be conducted as the 2nd National Northwest, Summer Conference at the University of Washington at Seattle the last week of August 1962. The conference will open on August 26 in the playhouse on the grounds of Century 21, which is the Seattle World's Fair. Following meetings will be at the University of Washington.



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New York State Department of Mental Hygiene

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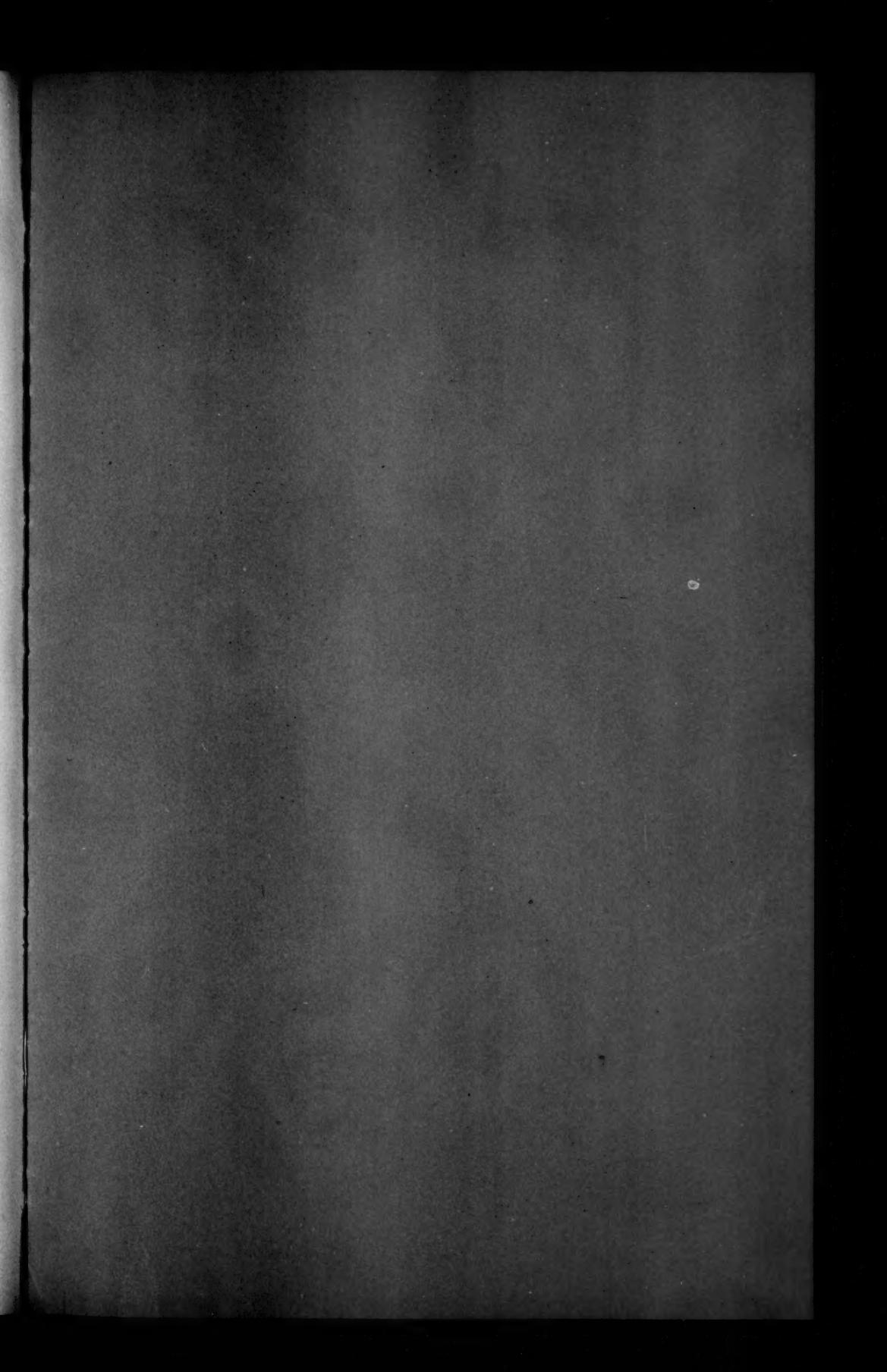
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